Master of Excellence

Methodology of Moral Discipline in the Prophetic Tradition

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Contents

برنامج التربية الأخلاقية في السنة النبوية

الأستاذ الدكتور علي جمعة
مفتي الديار المصرية

Preface

In the Name of God, Most Gracious, Most Merciful

Praise be to God, Lord of the Worlds. Peace and blessings be upon the noblest of his creatures, his chief emissary, our leader, Prophet Muhammad (peace be upon him). The religion of Islam undoubtedly enjoys the capacity to transform its arious theological tenets and values into practical and moral principles. In fact, the Islamic Shariah was specifically established with an eye to instilling graciou behavior and lofty ambitions among its adherents and to refine their characters, all of which contributes to general well being among people and throughout the land.

These goals are aimed at guaranteeing a safe and peaceful existence for each person and protecting all aspects of the lives of individuals, whether in the arena of beliefs, wealth, honor, or peace of mind. That is why we find that most of the Shariah's commands encourage mankind to live peaceably and mercifully among one another and grant personal freedom of belief, economic activity, and thought. Each is free to follow the school of thought of his own choice which he believes to be most conducive to his best interests.

Freedoms, from the point of view of Islam, are the mutual property of mankind.It is not permissible for someone to enjoy freedom of thought, for instance, yet require that others subscribe to his beliefs, thus robbing them of their own freedom to believe as they choose, nor is it acceptable for the free to stand idly by as the rights of others are trampled underfoot once help has been sought of them in the name of that freedom which they enjoy. By the same token, it is not permissible that, under the banner of freedom of thought, a free person denigrates the intellectual freedom of others or insults their ideas.

If he does that, it is as if he does not recognize their right to freedom of thought The most that his freedom of thought allows him to do is engage others in discussions regarding their beliefs in an intellectual, logical manner by means of polite and civil rhetoric. The foundation of liberty, according to Islam, rests upon guaranteeing individual freedom within the community by making sure that the basic needs of all are met, for it is only when basic needs are provided for that a person can think about what it means to be free.

If he is not sure whether or not his basic needs will be met he will not enjoy what liberties he has, nor will it occur to him to demand freedom for himself or others should they be stripped away. The universal nature of Islam entrusts Muslims with the responsibility to defend not only their own liberty, but the freedoms of all other peoples as well.Islam requires its adherents to provide security, peace, and liberty to Muslims and non-Muslims alike, particularly within an Islamic society but generally within human societies as a whole.

It is imperative that Islamic societies serve as a wellspring of mercy and peace to every creature within their domains, for humans have the right to be treated mercifully and peacefully without regard for their various religious, cultural, and ethnic differences. Similarly, animals have the right to be treated humanely, and the principle of responsible stewardship extends to how one treats nature in general, whether trees, rivers, forests, soil or anything else. The presence of such positive attitudes in Islam causes other peoples to want to learn about the Islamic religion and desire to become a part of its culture and embrace its morals and manners, for its ethics encompass the spiritual, material, ideal, and down-to-earth.

The aforementioned attributes contribute to the realization of the individual's inherent worth as imparted to him by God upon his creation. Insofar as the implementation of Islam's ethical structure is contingent upon educating people in its tenets and holding them accountable for their actions, its realization depends upon the availability and procurement of life's necessities. According to Islam, human well being begins and ends with manners and morals. It begins with the call for people to accept guidance and righteousness and culminates in producing behaviors among human beings indicative of humanity, nobility, and love. Islam has set down laws and rules which, by their nature, serve to ensure the establishment of good morals and manners within Islamic society, whether at the level of individuals as they deal with one another or at the level of societies in the greater world. These rules ensure the survival and protection of Islam's ethical structure, thus allowing human beings to live among one another on the basis of peace and mutual cooperation.

There are regulations governing the poor due, charity, pledges, expiations, and financial guarantees as well as rules touching upon joint responsibilities necessary to the preservation of a stable society among

Muslims.There are rules regarding the punishment of thieves, traitors, killers, and adulterers due to the fact that their disregard for moral values poses a threat to the group and transgresses against society and its integrity. It is necessary to treat such offenders harshly in order to guarantee a safe and peaceful society.

Goals of the Treatise:

This treatise seeks to demonstrate that the Prophet established a moral paradigm and methodology and demonstrate how he, through its implementation, produced ideal manners and morals among his companions. The methodology of character development under which the Prophet operated followed a noble plan of action by means of which the lofty goals which he and his rightly guided successors set were accomplished. The Prophet 's companions and those who received moral instructions at his hands practiced the best possible morals and manners among themselves as well as with other peoples. They were a model of graciousness, chastity, fairness, honesty, tolerance, and love.

The existence of a comprehensive methodology for character development and a moral paradigm in Islam is undeniable. The examples to be found in Prophetic literature are too numerous to set down in full, for morals and manners are the bedrock upon which this religion rests; it lives in and through ethics.The roles within which the Prophet is operating in these many scenarios include messenger, teacher, father, friend, and advisor. His choice of wording, gaze, and facial expression play subtle roles in his communication of ethical principles and allow him to achieve his purposes effectively with various individuals.

The Prophet 's Invitation to Gracious Morals and Manners

The Prophet urged us to consider gracious morals and manners an adornment and to abandon every sort of vice. In a great many texts and traditions touching upon a large variety of situations he repeatedly emphasized the importance and nobility of good manners.

This call to ethical behavior is at two levels. On a general level, there is the Messenger of God's exhortation clarifying the need for nobility of character in matters both direct and indirect. It is incumbent upon both the mind and the soul to strive towards engaging in every conceivable sort of meritorious behavior, whatever the situation. The Prophet made it abundantly clear that the best way to express love of the Prophet and God is to practice high morals and behave with good manners. He expressed the centrality of ethics to his mission, saying, *"I was sent in order to establish good morals and manners."* [1]

He encouraged high standards of behavior by stressing their importance and praising those who live by them, noting the honor accorded to such persons in both this world and the hereafter. He described such persons as being possessed of perfect faith, saying, *"The Muslims whose faith is most perfect are those whose manners and morals are best."* Truth be told, it is they who are the most beloved of the Messenger of God, as evidenced by his saying, *"The most beloved by me among you are those of you whose morals and manners are best."* [2]

The Prophet, when asked what is most likely to get a person into heaven, responded, *"Fear of God along with good morals and manners."* [3] He correlated high values with high rewards from God u when he stated that, *"There is nothing weightier in the scales than good morals and manners."* [4] High morals place an ordinary person upon the same footing as that enjoyed by the devotee whose time is consumed in acts of worship. He informed us that, *"Truly, the believer can reach, by means of good manners and morals, the degree of one who constantly fasts."*[5] On the micro level, the Prophet specified the manner in which each individual value ought to be exemplified, be it peace, love, respect, or tolerance. By means of his call to high morals he clarified the importance of values and their merit as well as the means by which they may be

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[1] Malik, Muwatta' (The Book of Good Character (Kitab Husn Al-Khuluq), chapter on 'Good Character'), vol. 2, p. 904, no (1643).

[2] Bukhari, Sahih (The Book of Virtues of the Companions (Kitab Fada'il As-Sahabah), chapter on 'The Virtues of Abdullah Ibn Mas'ud'), vol. 5, p. 28, no (3805).

[3] At-Tirmidhi, Sunan (The Book of Righteousness and Maintaining good ties of Relationships (Kitab Al-Birr Wa Al-Silah), chapter on 'Good Character'), vol. 4, p. 362, no (2004).

[4] Abu Dawud, Sunan (The Book of Good Morals (Kitab Al-Adab), chapter on 'Good Character'), vol. 5, p. 275, no (4766).

[5] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Good Character'), vol. 5, p. 275, no (4765).

acquired and instilled and the levels of adherence to them. Likewise, he prohibited specific vices, such as cheating, lying, and transgressing against the rights of others. The Prophet's call to morality took on many forms. Sometimes he taught lessons explicitly while at other times observation of his example in the context of real life situations provided an implicit lesson. These various strategies for disciplining the character will become clear to us as we study the Prophet ic texts which have been selected for analysis in this treatise. The existence of a comprehensive Prophet ic methodology for character discipline will be demonstrated by the texts and traditions touched upon. Indeed, the Prophet laid down for this nation the framework of perfect human morality. The Lord God Almighty said of him, *"Truly, your character is excellent."* [6]

He came as the perfect embodiment of what it means to be moral and mannerly. His role among his companions was not limited to issuing orders and ensuring that they were carried out. Rather, his life was lived among his friends, sharing in their work and worries. He was right there with them, helping to build the mosque and digging, alongside of them, the ditch which was prepared in defense of Medina, just as he emigrated to Medina, fought in battles, and patiently endured hunger and pain. He did not in any way give himself preferential treatment. In point of fact, he suffered right along with the least of his companions and preferred them to himself in many situations.

Instruments and Styles of Character Discipline found the Prophet's Method:

The Prophet 's Sunna gives great importance to the role played by the style employed in instilling disciplined character along with its overall effectiveness in shaping the individual. It seeks to steer him towards the point where he is strong and implements the tenets of morality. These various styles shepherd the individual along the path as his mind, soul, and body develop.

Before we set down the references from hadeeth literature that demonstrate the variety of tactics employed in moral education and their places within the context of the Prophet ic method of character

[6] Surah Al-Qalam: 4.

discipline we must state the following so that we may remain focused upon these points as we examine the proofs.

1. The Prophet used many vehicles to reinforce high moral values, among them parables, references to goings-on, and facial expressions. Also, the Prophet encouraged his companions to engage in thought and got them accustomed to conferring and reckoning with themselves, thus developing their consciences and their sense of religious responsibility. Many times He would engage in dialogues with them characterized by thoughtful reflection and logic, focused upon a particular goal and a limited responsibility. Instruments such as these, if grasped and used well by the instructor, yield fabulous results when applied to teaching morals and manners.

2. Among the various strategies for inculcating moral discipline used by the Prophet are:

- Direct communication in its various forms, whether through acts of worship, descriptive narrations, stories, argumentation, emotional appeal, or persuasion

- Parables

- Providing real life examples of how to put the moral precept into practice

- Participating in real life situations which demonstrate how to live morally

- Use of athletics as a means of developing the spirit of cooperation, tolerance, and unity among the group

- Issuing warnings and reminders of the rewards and punishments of the Hereafter

• Encouraging upright behavior by demonstrating the rewards of practicing good morals and the unhappy consequences of engaging in immorality.

3. The linguistic composition of the Prophet's narrations regarding manners and morals played a role in his methodology of character development. He varied his style according to the state of those whom he was addressing. The Arabs, as a people, placed great importance upon language and regarded eloquence with great respect. Well chosen vocabulary and sentence structure impressed them.Therefore, the Prophet , in his call to high values, employed the most eloquent of styles, wording his messages such as to combine precision of meaning, clarity of purpose, appropriateness to the emotional content of the message, and logic of argumentation and proofs. Hi speech was both elegant and easy to understand, which is not surprising, considering that he was gifted with superb communication skills. He made use of parables and drove home the wisdom at hand by means of narratives as well as story-telling. His phrases were succinct and meaningful, resonating deeply within the soul.

4. He was gifted at making the most of chances to impart character lessons and did not allow opportunities to form links between character lessons and real life situations slip him by, which allowed for the forging of an understanding of the relationship between the event and the lesson in the minds of those who lived through or heard about such events.

5. Differentiation is clearly made use of such that the manner in which orders pertaining to moral principles are imparted varies depending upon whether the address is directed at an individual and his particular personal situation or is intended to serve as an explanation of the injunction itself and its relative lenience or strictness. He was sure to take under consideration the personal characteristics of every individual among his companions, not attempting to impart moral discipline to them all according to a standard and inflexible procedure. Rather, he sought to bring about their development by means appropriate to them and suited to their individual traits and personalities. That is why his answer to the question, *"Which works are best?"* differed according to the petitioner; his response was tailored to match the circumstances and natural disposition of the inquirer.

• Similarly, in the Quran there are various levels to the dispensation of justice. Islam respects the human being's right to demand retribution for wrongs committed against him and defend himself when his rights are transgressed against or appropriated, while, on another level, it encourages people to overlook wrongs and attempt reconciliation. On a third level, there is ideal behavior, which only the very committed are able to achieve, wherein the person forgives the transgressor and patiently endures whatever harm his fellow man might inflict upon him. God says, *"And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong. But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs."* [7]

Moral uprightness in Islam is characterized by the recognition that there are ideal as well as realistically expectable behaviors as demonstrated by the existence, in Islamic morality, of different categories. Such persons as are able to purify their souls and perceive things from a lofty perspective are not prohibited from advancing to the summits of idealism. At the same time, those who prefer to seek retribution for such wrongs as are inflicted upon them are not considered to be engaging in immoral behavior.

6. The Prophet set about to get his companions accustomed to logical thinking about life in general and moral behavior in particular. When He contemplated sending Muath as an emissary to Yemen he asked, *"How will you judge among them if any legal issue comes up?"* to which Muath responded, *"I will judge among them according to the dictates of The Book of God. "* He then inquired, *"And if you do not find an answer there?"* and was told by Muath, *"Then, by the Sunna of the Messenger of God shall I judge."* He continued, *"And if you should find nothing upon which to base your judgment in either The Book of God or the Sunna of His Messenger?"* to which Muath responded, *"I will make my own best*

[7] Surah Ash-Shuraa: 39-43.

judgment, neither shying away from offering it nor using my authority in offering it to perpetrate injustice." The Messenger of God then beat upon his chest and exclaimed, *"Praise be to God, who has given His Messenger's messenger success in pleasing the Messenger of God. "* [8]

• The importance of praising those responsible for imparting character discipline is evident in the foregoing scenario. The Prophet made singular use of this style by remarking, *"Praise be to God, who has given His Messenger's messenger success in pleasing the Messenger of God. "* In so doing he praised Muath while simultaneously letting him know that his chosen course of action was a wise one and that he had only arrived at it by the grace of God, just as the Messenger of God had only been successful at imparting the lesson by God's grace. The scenario combines humility before God Almighty with adeptness at properly understanding God and His Messenger along with the bestowing of praise in such a way as to motivate him to attain to an ever greater level of knowledge and sincerity.

7. Character discipline, in Islam, aims at the following:

• Maintaining a good relationship between the individual and his Lord, whether in matters open or hidden.

• Developing the individual's moral conscience.

• Strengthening the will power of the individual and endowing him with a feeling of personal responsibility regarding the duty to remain at the helm of his instincts and whatever whets his appetites.

• Refining human behavior and guiding it.

• Bringing the individual up with a feeling of moral responsibility towards the group as a whole.

• Achieving total happiness for the Muslim in this world by ensuring him of a dignified life within society, and happiness in the next world by ensuring that he receives forgiveness, approval, and entrance into heaven. That is one of the aims of Islamic character discipline which distinguishes it from western concepts of morality,

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[8] Abu Dawud, Sunan (The Book of Judicial Decisions (Kitab Al-Aqdiyah), chapter on Exercising personal reasoning [Ijtihad] in judicial decisions') vol. 4, p. 216, no (3587).

which limit themselves strictly to worldly happiness.

• Consciousness of the idea of resurrection and judgment in the hereafter renders the Islamic paradigm of character discipline a detail oriented system established upon a clear foundation. Morals and manners are not such that there is but a single yardstick by which they are measured which is universally agreed upon. Rather, the standards of each belief system are determined by its perspective on the world and existence. Globalism in the modern world seems to be engaged in a battle with other worldviews and cultural systems, its proponents seeking to impose their particular understanding of right and wrong upon all and sundry and to force human beings the world over to follow its dictates.

In so doing, globalism impacts the individual's moral dealings within his own self as well as with others, for the standards by which it appraises actions are inexact and built upon a weak foundation. Sometimes, it takes society and its established traditions and culture as the arbiter; others, it takes the mind as arbiter, which leads to the imposition of the morals and manners of the strong upon the weak, without regard for whether or not they are corrupt. Additionally, it leads to the prevalence of specific values systems, tastes, and behaviors in developing countries at the expense of the national characters of their peoples, leaving them just another casualty of cultural alienation and social disruption.

Characteristics of Islamic Morals and Manners:

1. The sources of Islamic morals and manners are the Quran and Sunna. Within them are to be found its intellectual underpinnings and they bring together the distinguishing attributes of the Islamic concept of human beings, creation, and life.

2. Islamic morals and manners are achieved by means of striving and earning, which gives each person the opportunity to continuously improve his character and compete with one another in implementing good behavior.

We hear from Abu Said Al-Khudri, may God be pleased with him, that some people from among the Ansar requested some goods of the Messenger of God and he gave to them, then, they asked again, and again they were given to until, at last, the goods which were with the Messenger of God were exhausted and he said, *"Whatever goods are in my possession, never shall I keep them from you, and whoever contents himself with what he has, God does, indeed, give him contentment, while, whoever considers himself to not be in need, God does, indeed, fulfill his needs, and, whoever seeks to be patient, God does, indeed, give him patience."* [9]

3. Islamic morals and manners are characterized by constancy because they form an integrated ethical system founded upon worshipping God wherein the worshipper takes into consideration the desires of his Lord. Conceptually, this differentiates it from western concepts, wherein moral behavior revolves, in the majority of instances, around self-interest or fancies.

We find the Prophet invoking wrath upon such as worship mammon, wealth, or personal interests and whose morals, words, and actions are determined by material considerations because they will, one day, find themselves forced to sell their religion, honor, and very dignity -along with everything they hold dear in exchange for the things they have become accustomed to slavishly pursuing. Abu Huraira narrated, *"The Messenger of God said, 'How fickle is the worshipper of money, wealth, prestige, and finery! If he is given to, he is pleased, while, if he is*

[9] Bukhari, Sahih (The Book of Obligatory Charity (Az-Zakat), chapter on 'Refraining from Begging') vol. 2, p. 122, no (1492).

with-held from, he is displeased.'" [10]

4. Islamic morals and manners are characterized by comprehensiveness of scope and internal consistency. They touch upon all aspects of human existence, whether dealing with an individual's relationship to his Lord or his fellow man, with the area of his home life or at his work, whether while isolated or within society.

5. Islamic morals and manners are both ideal and realistic at the same time. Nobody is ever burdened beyond his capacity with things that are beyond his ability. God u informs us, *"So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful."* [11] and *" I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant)."* [12] as well as *"But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters"* [13]

6. Islamic morals and manners constitute a living entity which is appropriate to mankind as a whole and the observance of which confers benefits upon all peoples, whether Muslim or non-Muslim. This springs out of the fact that Islam as a religion came with universal organizational structures, dictates, and ethics. God Almighty says, *"But it is nothing less than a Message to all the worlds."* [14] and *"O men! I am sent unto you all, as the Messenger of Allah"* [15] *and "We sent thee not, but as a Mercy for all creatures."* [16]

7. Islamic morals, manners, and behaviors in general, when governed by the precepts and rulings of the Islamic Shariah, accomplish social and economic gains of great value, whether in directing spending, providing means of earning wealth, savings, or investment.

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[10] Bukhari, Sahih (The Book of Obligatory Charity (Az-Zakat), chapter on 'Refraining from Begging') vol. 2, p. 122, no (1492).

[11] Surah At-Taghabun: 16.

[12] Surah Hud: 8

[13]Surah Al-Qassas: 77.

[14] Surah Al-Qalam: 52.

[15] Surah Al-'Araf: 158.

[16] Surah Al-Anbya': 107.

They clarify the ideal paths to follow in both times of ease and hardship, during economic downturns as well as upturns, in peace as well as in war, for Islamic morals and manners strive to achieve worldly well being and economic prosperity, neither neglecting nor minimizing the importance of such things.

Their inherent wholesomeness and wisdom are apparent when you examine the positive effects upon the economy and life in general which characterize times and places wherein Islamic morals and manners have been widely implemented, for they encourage people to engage in honesty, trustworthiness, fairness, contentment, fulfillment of duties, good treatment of others, tolerance, friendliness, and openness while discouraging poor values, such as wastefulness and extravagance, cheating, misrepresentation, and every imaginable transgression against the wealth and possessions of others. All of this leads to the achievement of material gains, psychological security, and personal contentment.

8. Because Islamic morals, manners and behaviors rely upon religious sentiments and the God -given disposition present within human beings, it is the duty of the educator to stir up these feelings whenever he finds a way to do so in order that he may present the values he is attempting to impart in such a way that it is clear that he believes living according to them leads to the attainment of happiness in this world and the hereafter.

The Importance of Manners and Morals as Building Blocks of Nations and Cultures:

Modern scholars emphasize the role played by religion as a source of humanitarian values. Islamic culture is a culture built upon lofty manners and morals which unite disparate elements within the society and guarantee that the best interest of the group will be served. Morality and manners are not an outside an alien concept in this religion, nor are they limited to certain spheres of human behavior. Rather, they are the living translation of correct beliefs and faith because faith is not merely feelings accruing within one's conscience. It consists of outwardly observable behaviors as well, such that it is fair to ask ourselves when we do not see behaviors bearing witness to faith

or, indeed, see behaviors indicative of its opposite, *"What is faith, and of what value is it if it has no affect upon behavior?"* Similarly, morals and manners are considered to be the building blocks of character discipline by all sorts of nations, regardless of their cultural and religious differences, and essential to the preservation of their identities.

Morals and manners form the identity of nations and moral decline and societal collapse are phenomena which lead to the ruin of cultures. Gustav Lebon remarked, "When we investigate the causes which lead to the collapse of nations, we find that the principle factors in their downfall are changes in their general dispositions which lead to a decline in their morals and manners. I see not a single nation which ceased to exist as a result of a decline it its intelligence. [17] Thus, it is his opinion that the preservation of basic moral building blocks is what ensures the survival of a culture due to the fact that cultural collapse results from a disregard for the importance of instilling character discipline among a people.

Modern societies are in dire need of according due import to assuring the vitality of moral values, for continued human existence upon the face of the Earth is a serious matter neither to be taken for granted nor to be toyed with. Modern men have come to master instruments and mechanisms which, should they be put to evil purposes or fall into the hands of men given to sadism and enmity, could be used to destroy themselves and their countries, as, indeed, they could be used in such a manner as to lead to the destruction of the entire world. Indeed, the development of character discipline in peoples and individuals along with the incorporation of character discipline into matters of international politics and among leaders and rulers of various stripes, in accordance with principles founded in high morals, will quite naturally lead to peace, coexistence, and respectfulness towards others. It will, likewise, lead to the criminalization of transgression against the rights of others and blood-spilling, which is in the collective best-interests of mankind. There is no doubt that Muslims ought to be in the vanguard of those calling to such values and seeking fervently to establish them, for the religion of Islam long ago laid the groundwork for these moral values and encouraged them, pushing for their implementation and development among mankind. Globalization and those who seek to propagate its ideas and principles strives to spread a methodology of moral discipline and cultural identity among mankind as a whole

[17] Gustave Le Bon, The Psychology of Peoples, trans. Adil Zi'itir, (Dar Al-Ma'arif, 1950), p. 172.

which is an amalgamation of such moral concepts as its proponents find pleasing. This they seek to do without regard for the various roots, cultures, and religions which distinguish peoples from one another. The concept of a unified model of character discipline and the call to abide thereby is certainly praiseworthy insofar as it promotes the spirit of coexistence and understanding among peoples of differing cultural backgrounds. Such a system can be good, as long as all are equally bound by its parameters and it is not merely a sham whereby the strong impose their will upon the weak, expecting them to behave in conformity with moral imperatives applicable to interactions with others while exempting themselves from them.

If their goal in establishing such a paradigm is to ensure that the best interests of the strong are achieved by means of subjugating all other peoples to their philosophy and thinking, then their call to spreading the spirit of cooperation, tolerance, and peace among mankind is insincere, as is their sanctification of peace itself, for, if that be the case, then the applicability of their principles is contingent upon the achievement of their own best interests and aims. It must be stressed that widespread adherence to moral principles among peoples of varying nationalities, ethnicities, and discrete cultural groups allows each one of them to preserve a measure of authenticity and a level of cultural individuality, national character, and religious identity, none of which interferes in any way with the establishment of peaceful coexistence among various cultures.

Concepts and Terminology as Used in this Treatise:

Basic Definition of Moral Discipline:

Development of an integrated and balanced personality involves the individual's physical, social, aesthetic, spiritual, moral, mental, and existential dimensions. [18]

[18] Professors Sobhi Abu Galala and Mohammed Al-'Abbadi, Usul Al-Tarbiyah Bayna Al-Asala Wa Al-Mu'asara, (Kuwait: Al-Falah Books, 2001), p. 19.

The Concept of Morals and Manners:

The definition which we shall use is that proposed by Ibn Miskawayh in his book The Refinement of Morals and Manners and the Purification of Lineages, wherein he defined morality and etiquette as being, essentially, a psychological state which causes the human being to adopt a certain manner of behavior as his default state, without need to think or reflect upon what he is doing. That is, an individual's behavior becomes his morals and manners when he automatically performs them, with no hesitation or difficulty. [19] Rather, he loves so to behave, the behavior having become an integral part of who he is, and he approaches it fully convinced of and believing in its correctness and humanitarian value.

The Concept of Character Discipline:

The act of instilling character discipline can be defined as striving to achieve the moral principles and praise worthy behaviors and attitudes which the individual must be taught, learn, and become accustomed to behaving in accordance with from the time he is able to differentiate (tamayyuz) and understand up until he becomes responsible (mukallaf) for his actions as a young adult. [20] Character discipline is an integrated philosophy which is built, achieved, embodied, and transformed into a living, working reality with the aid of the cumulative knowledge and experiences gleaned by the individual from his early childhood onwards. In similar fashion, all of the cultural and practical resources to which he has access as well as the information passed on by previous generations which he, in turn, will pass on to future generations, contribute to its vitality.

The Concept of Values:

Values are an expression of the criteria and parameters by which we make judgments regarding ideas, individuals, items, and actions

[19] Ibn Miskawayh, Tahdhib Al-Akhlaq Wa Tathir Al-'Araq, 2nd ed. (Beirut: Al-Hayah Books), p. 51.

[20] Professor Miqqdad Yalgin, Al-Tarbiyah Al-Akhlaqyah Al-Islamiyah, (Al-Khanki Books: 1397 A.H), p. 95.

-as well as subjects and situations whereby we assign their virtue and value and make a determination as to whether or not they are desirable. Similarly, we use them in determining the evil, lack of worthiness, and repugnance of a thing, just as we use them in assigning positions between these two extremes. The future of any society depends upon the values it espouses more than it depends upon its technological advancement. [21]

The Concept of Living Values:

They are those values which every human being needs in order to establish a sound moral foundation for himself. Likewise, every society needs to be bound by them in order that it may, at both the level of individuals and groups, be fit to co-exist and interact with other human societies at the cultural and humanitarian levels.

The Concept of a Program of Character Discipline:

Such a methodology, as understood in the West, indicates the setting down of a structured paradigm to instill the values which are vital to humankind as a whole, and the setting up of multiple training activities directed at teachers and those whose responsibility it is to instill moral discipline in an effort to assess preparedness to convey knowledge regarding values with an eye towards building upon the individual and collective talents for cooperation among people, all of which aims at increasing effectiveness and mutual empathy in human communications.

- Even a very cursory appraisal of the behavior of the Prophet and the stances he took with his companions regarding character discipline clearly shows that he was not rigidly applying a formula set down in stone as he educated his companions regarding morality and manners. Rather, he sought to discipline their souls and purify them, elevating their values and instilling genuine love in them by means of a sophisticated paradigm and comprehensive ideology thoroughly

[21] Magid Al-Kilani, Falsafat Al-Tarbiyah Al-Islamiyah, (Mecca: Hadi Books, 1409 A.H), p. 299.

addressing life's many aspects. In so doing the Prophet employed the most refined and beneficial strategies for the development of moral discipline, making use of whatever means proved to achieve the best results.

- It is very clear that this paradigm exists. This purpose of this treatise is to document and summarize the most important underlying sources of the paradigm, its various levels of applicability, and its hallmarks, all of which requires us to take an analytical view of the relevant body of texts and evidence dealing with interactions between the Prophet and his companions in order that we may get a clear and accurate view of how Heimplemented this methodology.

The Importance Accorded by Islam to the Family as the Primary Environment for the Inculcation of Moral Discipline:

The importance of the family in Islam as a social structure of primary importance in which morals and manners are developed and brought into being in young adults can hardly be overstated inasmuch as the noble Shariah sets out a distinct role for every aspect of society, leaving nothing at the mercy of whims or chance. This has the effect of rendering that social structure which we refer to as the family subject to divine laws and Shariah checks and balances, all of which serve to make the family a sound and fair structure by means of which security, stability and happiness are safeguarded at the individual, familial, and societal levels.

In contradistinction, the social perspective espoused by globalism aims to impose a universal structure upon the family which dictates the parameters of the system and the relationships among its various members as well as the relationship of the family to the larger society, which has a tremendous effect upon the structure of ethical and moral values which hold sway in families. The global conferences which are held from time to time advocate this new formulation and seek to impose it upon the entire non-Western world as though its proponents possess an understanding of what constitutes ethical behavior and morality which definitively constitutes the unadulterated truth and is

not open for discussion. As for Islam, it brought with it an integrated social system firmly grounded in high morals. The family is a small scale society and the rulings of Islam seek to establish a favorable climate in the shade of which noble morals and manners flourish, which brings about receptiveness in the Muslim towards knowledge and character discipline. The act of instilling character discipline cannot be separated from social life. Rather, the two are integrated in such a way that it is impossible to address one to the exclusion of the other. The human being is only capable of exhibiting morals and manners in a social environment and the degree of refinement in manners and morals which he achieves is largely determined by the refinement of the environment in which he lives.

1. The importance placed upon the family by Islam begins even before the primary family unit is established, with the command that one should pick his spouse carefully in order to ensure an environment fit for the development of strong and disciplined character. Aisha said, *"The Messenger of God said, 'Choose carefully for your sperm and marry from among those who are your equals, as, indeed, you should give in marriage to your equals.'"* [22] The Prophet , then, enjoined both males and females to use precision in choosing the partner with whom they will travel through life and who will constitute each one's other half in the establishment of a family.

- The Prophet commanded the father (or such as finds himself the guardian of a potential bride) to be very aware of details when choosing a potential husband for his daughter (or charge), in order to ensure that he is righteous and of good morals and manners and that he is committed to his religion. Abu Huraira tells us, *"The Messenger of God said, 'When a person whose morals, manners, and religious commitment please you comes to you seeking marriage, give him your daughter (or charge) in marriage. If you do not do this, there will be temptation in the land as well as great mischief.'"*[23]

- This is so because the head of the household plays a tremendous role in the inculcation of character discipline, morals, and manners.

[22] Ibn Majah, Sunan (The Book of Marriage, (Kitab An-Nikah) chapter on 'Compatibility between Spouses') vol. 1, p. 633, no (1968).

[23] At-Tirmidhi, Sunan (Kitab An-Nikah, chapter on "Marrying whoever you are content with his religiosity'), vol. 3, p. 385, no (1084).

2. Thus it is that the Prophet points out to men what sort of foundation they ought to be looking for and which considerations are of importance as they go about the process of choosing a potential wife. Abu Huraira tells us, *"The Prophet remarked, 'Women are married for four principle reasons; for their wealth, for their reputation and status, for their beauty, and for their religion. Take hold, therefore, of the woman whose religion permeates her being and you will find success.'"* [24]

• Wealth, status, and beauty are matters of some importance and do have an effect upon the process of raising children, but none of them is of sufficient value to overwhelm the need for thoughtfulness, correct belief, good manners, and morals in a spouse, nor has any of them the potential to establish a strong familial foundation wherein the spouse and the children are obedient to God u and possessed of good character discipline in the same way that religious commitment does.

3. Once the family unit is formed, the Shari'ah enjoins such rules as produce peace, love, and happiness within the family. Abu Usama tells us that the Prophet used to say, *"After piety itself, there is nothing which is of greater value to the believer than a righteous wife; if he orders her to do something, she does it; if he looks in her direction she brings him happiness; if he makes an oath regarding her she fulfills it; and if he is not with her she is loyal to him as regards both herself and his money."* [25]

• The Prophet is bringing to the attention of the man the characteristics and personality traits which, should he find them in his wife, he ought to be very thankful for and count it as a divine blessing. At the same time an indirect message is being sent to women bringing to her awareness the characteristics with which she ought to adorn herself in order to become a righteous woman and well suited to the position of wife, a position which entails mutual cooperation, aid, patience, tolerance, and love.

• As for the command which enjoins a wife to be obedient to her husband and allow him to serve as a steward in the relationship, it is a command predicated upon his fitness to undertake stewardship, and this fitness can be achieved only by means of wisdom, strong determination, sound religion and thinking, and respectability of station

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[24] Bukhari, Sahih (Kitab An-Nikah, chapter on "Religious Compatibility between Spouses") vol. 7, p. 7, no (5146).

[25] Ibn Majah, Sunan (Kitab An-Nikah, chapter on "The Merits of Women"), no (1930).

and reputation among mankind. In the second place, it is a command which is contingent upon his undertaking to fulfill various duties which place difficulties upon him and from which women are exempted. Thirdly, it is a command which gives cohesiveness to the family structure, allowing it to remain functional and safe. The battles which happen between spouses are not but the result of the desire of each one of them to impose his will upon and control the other, a matter which leads to failure and the inability to move forward. When such an attitude is pervasive, affecting all matters whether large or small, it is not a good sign because it leads to the destruction of the atmosphere necessary for the development of character discipline within the family, transforming it into a conflict zone with constant fighting. When a woman accepts and is convinced of the necessity of a single opinion and trajectory upon which two spouses who have chosen to share their lives must proceed, she finds herself relaxing and meeting with success. The choice of the male as the stewart of the family in Islam is neither a reflection upon his relative merits nor upon those of his gender as a whole.

Rather, the Divine Law-Giver intended the family to be a peaceful and cohesive primary environment for the development of character discipline, therefore it was necessary that He specify which of the spouses' opinions was to prevail in the event that disagreement should occur.

• The assignments meted out by Islam to men and women in a family's home place the responsibility for the protection of this social structure and the filling of it with love, cooperation, unity, truthfulness, and peace upon both of them. These things collectively help to produce children who have an affinity for peace, beauty, love, and respect.

The Value of Peace

Then bear with them (O Muhammad) and say: Peace. But they will come to know.
(AL-ZUKHRUF: 89)

Hold to forgiveness; command what is right; But turn away from the ignorant.
(AL-A'RAF: 199)

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.
(AL-NAHL: 90)

Whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind.
(AL-MA'IDA: 32)

Do not transgress limits; for Allah loveth not transgressors.
(AL-BAQARA: 190)

Do no mischief on the earth, after it hath been set in order
(AL-A'RAF: 56)

But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).
(AL-ANFAL: 61)

The Concept of Peace and its Importance in Islam:

• Peace (Al-Salaam) is at the same time one of God's Almighty's names and one of His characteristics. He says, *"He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him)."* [26] and informs us that it is the greeting with which He meets his servants in Paradise. *"Peace!"* - a word (of salutation) from a Lord Most Merciful!" [27] as well as *"Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!"* .[28]

It is the greeting with which the Angels address the believers, in Paradise. *"And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein.""* [29]And He u gave the name House of Peace (Dar al-Salaam) to Paradise when He said *"But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight"* [30]and "For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do." [31] The inhabitants of Paradise neither hear any utterances nor speak any language other than the Language of Peace (lughat al-Salaam) *"There hear they no vain speaking nor recrimination. (Naught) but the saying: Peace, (and again) Peace."* [32]

And God u in His wisdom rendered guidance to the Pathways to Peace (subul al-Salaam) a reward to such as follow His guidance and obey Him. He u proclaims " Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree,

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[26] Surah Al-Hashr: 23.

[27] Surah Ya-Sin: 58.

[28] Surah Yunus: 10.

[29] Surah Az-Zumar: 73.

[30] Surah Yunus: 25.

[31] Surah Al-'An'am: 127.

[32] Surah Al-Waqi'ah: 25-26.

and guideth them unto a straight path." [33] and commands the faithful to incorporate the word "peace" into the formulaic greeting with which they address one another. He commanded that it be used symbolically in all of life's arenas, whether in the mosque, at places of learning, in industrial settings, or in commercial ventures.

"Peace" is a saying which the faithful employ upon gathering together as well as upon dispersing. It is even the response with which the faithful are enjoined to reply when addressed by ignorant individuals. "And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";" [34]

"Peace" is distributed, as it were, by the faithful five times each day at the very least, when it is pronounced during the closing of the canonical prayers in the utterance,

"Peace be upon you, as well as God's mercy and blessings" two separate times. On top of that, there area great many verses which demonstrate the fact that peace is considered to be among the greatest of the moral and ethical virtues by the religion of Islam.

• Imam Al-Ghazaali said, *"'Peace' (Salaam) is to free oneself of defects, one's qualities from deficiencies, and one's actions from evil. In fact, there is no safety (salaama) except that it is attributable to and originates with Peace (al-Salaam, which means both God, who is "The Peace,"* and *"peace"* as an abstract concept). Every servant of God who is protected from fraud, hatred, envy, or the desire to engage in evil and whose faculties are unmarred by sins and temptations and whose character is protected from relapse, it is he who 'comes to God with a sound heart.'.....What I mean by relapse is that his mind is a prisoner to by his lusts and his anger; The truth is the opposite of this: that his lusts and anger are under the control of his mind and subservient to it. When this is reversed, he has relapsed." (Each of the words which have been variously rendered as "peace," "safety," "protected," and "sound" is a permutation of the Arabic root "sa la ma.") [35]

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[33] Surah Al-Ma'idah: 16.

[34] Surah Al-Furqan: 63.

[35] Al-Ghazali, Al-Maqsid Al-Asna Fi Sharh Assma' Allah Al-Husna, edited: Nagah 'Awad Siyam, (Dar Al-Muqattam, 2007) p. 69.

• God emphasizes the value of peace in His book in as much as He makes it compulsory upon those who believe to grant security to those who offer up "peace" to them He commands, *"And do not say to those who offer you peace, you are not safe and secure"* The readings of Nafi', Ibn Aamir, Hamza, and Khalaf express this permutation of the root "sa la ma" as the opposite of war, such that the grammatical subjects of the construction are understood to be offering peace. The other authoritative readings indicate the denotative presence not only of peace, the abstract opposite of war, but of peace as a greeting in and of itself, namely, "Peace be upon you." [36]

• The Messenger of God made a pact of peace with the Christians of Najran and accorded them a portion of his mosque in which to perform their religious rites. The terms which he dictated for them included that, *"Najran and it courtiers are granted security by God and placed under the protection of the Prophet Muhammad, God's Messenger, who shall undertake to protect their lives, religious identity and group, property, possessions and wealth. These guarantees apply to those among them who are absent, present, and trading. No bishop shall be removed from his bishopric, nor shall any devotee be separated from his order, nor shall any hermit be forced to depart from his hermitage."* (An alternative reading switches the final protected category to that of a watch-person at a site containing a Christian crucifix.) He had these terms witnessed by Abu Sufyan ibn Harb, Al-Aqra' ibn Habis, and Al-Mughirra ibn Shu'aba, among others.

• Similarly, he recorded in his treaty with them that they had rights to what was in their control, i.e., their sales, and prayers, and clergy. They would not be pressured, nor tithed. The army would not trespass on their property. None of their rights would be changed, nor their authority or responsibility to advise or correct .[37]

• The Prophet did likewise with the Jews who lived in Medina. No sooner had he arrived than he contracted a treaty with them which is considered to be a constitution of unification and deals with fifty two distinct subjects running the gamut from issues relating to social cohesiveness and economic integration, to legal ties among the various Jewish and Arab tribes, to rules governing mutual aid and wartime alliances among one another. These alliances are the result of God's

[36] Ibn 'Ashur, At-Tahrir Wa At-Tanwir, vol. 5, p. 167 (Al-Dar Al-Tunisya for publishing, 1984).

[37] Ibn Saad, At-Tabaqat Al-Kubra, vol.1, p. 266, no 358, reviewed: Ihsan 'Abbas, (Dar Sadir, 1968).

instructions to, *"But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things)."* [38]

• Psychological and spiritual peace are achieved by putting one's faith in God, for faith is the yielding of one's soul to the certainty and knowledge that there is a controlling power which prefers good to evil. By means of faith determination is strengthened, inspiration is elevated, and the soul is set free of unbridled passion, overwhelming ambition, indecisiveness, hesitation, and disturbances rooted in anxiety. In terms of the importance of spiritual peace, the highest priority set by the Messenger of God was disciplining the character of the individual Muslim such that he would be focused upon keeping his soul safe and sound, with a strong conscience, clean heart, and pure motives.

Prohibition of Abuse and Injustice:

1. Jaber Ibn Abdullah narrated that the Messenger of God said, *"Beware of injustice, for injustice shall come as darkness upon darkness on the Day of Judgment. Beware of scarceness, for scarceness did, indeed, destroy those who came before you.* It led them to shed each other's blood and the prohibited lawful. [39]

• Implicit is the disciplining of oneself to reject transgression and miserliness as well as a clarification of their ultimate results in both this world and the hereafter. In this world, they lead to bloodshed, rationalization of the permissibility of things forbidden, and the lack of peace and security among mankind. As far as the hereafter goes, they cause one to receive punishments and be shrouded in veils of darkness. Peace exists only in the shade cast by just dealings among individuals and with one's soul; peace is impossible in the absence of tolerance and forbearance.

2. Abu Huraira narrated, *"The Prophet said, 'Keep your heads about you and consciously avoid injustice. Certainly, injustice is naught but a fold*

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[38] Surah Al-Anfal: 61.

[39] Muslim, Sahih (The Book of Righteousness, Maintaining good ties of Relationships and Good Morals (Kitab Al-Birr Wa Al-Silah Wa Al-Adaab), chapter on 'Forbidding Injustice'), vol. 4, p. 1996, no (2578).

of darkness in the presence of God on the Day of Resurrection. Also, be ever alert in regards to obscenity, for God loves neither obscenity nor lewdness. Similarly, be on the alert when it comes to scarceness, for privation called out to those who preceded you and they answered it by violating their sacred trusts, spilling one another's blood, and cutting the ties of kith and kin.'" [40]

3. Aamru Ibn Al-Ahwas Al-Jushamy said, *"The Messenger of God said, 'Truly, your lives and wealth enjoy protection and are to be regarded by one another as sacrosanct in exactly the same manner and to the same degree as is sanctified this holy day of yours, during this holy month of yours, within the confines of this holy land of yours. Let it be known that every matter which has its roots in primordial ignorance is subject to abrogation at my discretion. Blood claims originating in the Days of Ignorance are nullified, and the first blood fued which I declare invalid is that pertaining to Rabia Ibn Al-Harith, who was nursed among the Banu Sa'ad and whom Hudhail killed. All interest having its roots in the Days of Ignorance is null and void, and the first interest which I declare to so be is that which belongs to us; the interest owed to Al-Abbas Ibn Abd-ul-Muttalib. It is, in its entirety, abrogated.'"* [41]

4. Ibn Umar said, *"The Messenger of God ascended the pulpit and called out in a loud voice, 'Oh ye whose tongues declare them to be Muslims while faith has yet to enter into their hearts! Do not bother Muslims, nor impugn them, nor search out their flaws in private matters. Truly, any who seeks to expose his Muslim brother's weaknesses, God will seek to expose him, and any who God seeks to expose will be humiliated, no matter how carefully he attempts to conceal his shortcomings.'"* [42]

- The lesson is that peace can never be achieved within a society until injustice, transgression against the rights of others, and abuse are eliminated within it. Note how the Prophet here made use of his voice as a pedagogical instrument to influence the listener.

5. Abu Huraira narrates, *"(I heard) the Messenger of God say, 'No resident of an urban area ought to conduct sales for a resident of a rural location,*

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[40] Ahmed, Musnad, vol. 15, p. 350, no (9569). Bukhari, Al-Adab Al-Mufrid (chapter on 'Evil Consequences of Injustice'), p.171, no (487).

[41] Ibn Majah, Sunan (The Book of Rituals (Kitab Al-Manasik), chapter on "The Farewell Pilgrimage of the Messenger of God (pbuh)'), vol. 2, p. 1022, no (3074).

[42] At-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Venerating the Status of the Believer'), vol. 4, p. 378, no (2032), and Ibn Hibban (Chapter on Backbiting, Forbidding finding faults with people and mocking them), vol.7, p.506, no (5733), the phrasing recorded by Ibn Hibban includes: even if a person conceals his himself.

nor ought any of you to engage in price fixing, nor ought you to outbid your brother on a commercial deal which has already been agreed to, nor ought any one of you to propose marriage to a woman who is already engaged, nor ought any woman to request the divorce of her fellow woman in order that she herself may drink out of her vessel.'" [43] As regards trade between urban and rural individuals, what is meant is that a person who is familiar with a particular market must not use his prior knowledge of local conditions to take advantage of a person approaching from afar who is at a disadvantage due to his unfamiliarity with the market, in order to cheat him out of his goods or assert their lack of worth. By price fixing is meant the driving up by bidding of the value of merchandise not in order to buy it oneself but in order to trick others into purchasing it at inflated prices. As for a woman drinking out of the vessel of her fellow woman, what is meant is that no woman ought to seek the divorce of another woman in order that what is apportioned for the latter should be diverted to the former.

6. Abu Huraira narrates, *"The Messenger of God said, 'Engage not in mutual jealousies, nor price fixing, nor engage in mutual hatred, nor turn your backs on one-another as though you find one-another burdensome or repulsive, nor conduct business such that you are stealing each others' sales. Rather, be servants of God, a brotherhood. The Muslim is the brother of other Muslims; he does not treat him unjustly, nor does he disappoint him, nor does he degrade him. Piety is here and he pointed to his chest three times. The act of degrading one's brother Muslim is an indication of evil inclinations within a person. Every aspect of the Muslim is forbidden territory to Muslims, whether his wealth, blood, or honor. '"* [44]

• Implicit in the prohibition against treating others with disrespect and contempt is the prohibition against disdaining listening to others and allowing them the opportunity to express themselves and their points of view. The physical act of turning one's back on others is inherently disrespectful of their humanity and a violation of their right to express their opinion. When one turns his back upon his fellow it indicates that an impasse has been reached which will not permit further progress towards a peaceful solution to be achieved. That is, communication at the intellectual, societal, and humanistic levels

[43] Bukhari, Sahih (The Book of Conditions (Kitab Al-Shrut), chapter on 'Impermissible Conditions upon Conducting Marriage Contract'), vol. 3, p. 191, no (2762).

[44] Muslim, Sahih (Kitab Al-Birr Wa Al-Silah Wa Al-Adaab, chapter on 'Forbidding wronging, forsaking, disappointing and disgracing a Muslim, prohibiting encroaching upon his blood, honor and property'), vol. 4, p. 1986, no (2564).

ceases to take place.When individuals or nations engage in turning their backs on one another it means that they have failed to persuade one another or arrive at convictions by means of an intellectual approach, which leads to each side employing aggressive or inhumane means to express themselves and make their presence known.

7. Abu Huraira narrated that the Messenger of God was passing by a pile of food and put his hand into it and found it to be damp. He said, *"What have we here, oh vendor of foodstuffs?"* to which he replied, *"It was rained upon, oh Messenger of God. "* He then said, *"Why did you not, then, put it on top so that people could see its state? Whoever commits fraud is not to be associated with me."* [45]

• Fraud demolishes societal security and cohesiveness and destroys economic activity by introducing a state of lack of trust among commercial partners, just as it brings an end to psychological peace by spreading fear, anxiety, and apprehension among mankind. Notice here how the Prophet made use of dialogue as a style for imparting character discipline, and how he used the word "mankind" as an indication that the damage associated with fraud encompasses everyone, and that it is prohibited in all cases. This meaning is emphasized by the way the Prophet made use of the verb "to commit fraud" without specifying a direct object, then followed it up with, *"is not to be associated with me,"* which stands out in contradistinction to separate instances wherein He says, *"Whoever commits fraud against us is not to be associated with us."*

8. Abdullah Ibn Mas'ud narrates that the Prophet said, *"Insulting a Muslim is an act of depravity, and engaging in combat with him is disbelief itself."* [46]

• This is a general principle and a parcel of wisdom which comprehensively forbids all forms of assault, whether verbal or bodily, declaring simultaneously that verbal attacks are depravity and physical attacks are tantamount to disbelief. Therefore controlling the tongue and the hand and preventing them from engaging in assaults is the lowest level of peacefulness, in the absence of which a person cannot

[45] Muslim, Sahih (The Book of Faith (Kitab Al-Iman), chapter on "The Prophet 's statement, he who cheats is not associated with us") vol. 1, p .99, no (102).

[46] Bukhari, Sahih (Kitab Al-Iman, chapter on 'The fear that a believer's good deeds became worthless while he knows not'), vol. 1, p. 19, no (48).

really be considered to be a follower of the religion of peace, that is, a Muslim.

9. Abdullah Ibn Aamr narrated that the Prophet said, *"The Muslim is he from whom Muslims are safe and at no risk of being attacked by in that they are threatened neither by his tongue nor his hand, and the migrant is he who flees and boycotts that which God has prohibited."*[47]

• Abu Huraira narrates to us that the Messenger of God said, *"The Muslim is he from whom mankind is safe and at no risk of being attacked by in that they are threatened neither by his tongue nor his hand, and the person of faith is he in whom mankind puts their faith as regards their lives and wealth."* [48]

• The Prophet here made use of the word "mankind" in order to convey the general nature of the peacefulness and security which Muslims and people of faith are required to spread among mankind. The wording of the hadeeth indicates either that these are definitions of "Muslim" and "person of faith" or that this is a reply to a question which the Prophet posed and went on to answer on his own. It is as if he is saying, *"Do you know who the Muslim is?"* Or, perhaps, one of his companions posed such a question and he answered it.

• This also points out that the achievement of peacefulness is a testimony of true faith, for peace flows from correct faith.

10. Abdullah Ibn Umar narrated that the Messenger of God said, *"Muslims are brothers one of another. They neither violate each other's rights, nor do they deliver one another up. Whoever is busy taking care of his brother's needs, God sees that his needs are met, Whoever relieves a Muslim of distress, God will relieve him of one of the distresses of the Day of Resurrection, and whoever covers the flaws of a Muslim, God will cover his flaws on the Day of Resurrection."* [49]

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[47] Bukhari, Sahih (Kitab Ar-Riqaq, chapter on 'Refraining from committing sins') vol. 8, p. 102, no (6563).

[48] An-Nasa'i, Al-Sunan Al-Kubra (The Book of Faith, Rulings pertaining to it (Kitab Al-Iman Wa Shar'ihu), chapter on Characteristics of the believer') vol. 6, p. 530, no (11726).

[49] Bukhari, Sahih (The Book of Injustice (Kitab Al-Mazalim), chapter on 'A Muslim is not to wrong or betray his fellow Muslims', vol. 3, p. 128, no (2482). Muslim, Sahih (Kitab Al-Birr WA Al-Silah WA Al-Adaab, chapter on 'Forbidding injustice'), vol. 4, p. 1996, no (2580).

• This demonstrates the inculcation of character discipline by means of positive reinforcement and interaction with others, including exertion of effort to assist in solving their problems. Muslims do not violate each other's rights, nor do they forsake one another and refrain from advocating for one another in the face of injustice. Herein is an encouragement from the Prophet to assist Muslims, take care of their needs, and conceal their flaws as well as an announcement that whoever does so in whatever limited manner available to him is deserving of the same consideration from God, in this world and the hereafter, according to God's unlimited power.

11. Abdullah Ibn Umar narrated that the Messenger of God said, *"Whoever seeks refuge in the name of God, offer him protection.Whoever asks in the name of God, give to him. Whoever extends an invitation to you, accept it. Whoever does a favor for you, pay him back. If you find yourself unable to repay the favor, pray for him until such time as it seems to you that you have requited him."*[50]

• The generality implied by the use of the relative pronoun "whoever" is noteworthy, and among the various hues of the concept "peace" here expressed are the provision of protection to such as request it as well as the provision of materials, the acceptance of invitations, and the return of favors even if only by means of offering prayers.The Prophet here sets forward several ways and means of spreading peace. After having called in the previous hadeeths for the rejection of injustice and abuse and issuing warnings regarding their consequences, he here enjoins the offering of protection, materials, and recompense. Peace first dispels harm, later conferring benefits and blessings.

12. Al-Nuaman Ibn Basheer said, *"My father made a charitable gift to me and my mother, Amrah Bint Rawaaha, said, 'I will not be satisfied until the Messenger of God has been made a witness to this.'* So, my father set off to see the Prophet with the intention of making him a witness to the charity which he had bestowed upon me. He asked, *'Have you done this for all of your sons?'* to which he replied, *'No."* He then said to him, *'Fear God, and treat your children equitably.' Afterwards, my father returned and withdrew that particular bequest."*[51] Fairness among children in

[50] Abu Dawud, Sunan (Kitab Az-Zakat, chapter on 'Giving out charity to whoever asks in the name of God)', vol. 3, p .65, no (2359). An-Nisa'i, Al-Sunan Al-Kubra, (Kitab Az-Zakat, chapter on 'Whoever asks in the name of God '), vol. 3, p. 65, no (2359).

[51] Muslim, Sahih (The Book of Gifts (Kitab Al-Hibat), chapter on 'Undesirability of favoring some of one's children with gifts'), vol. 3, p. 1242, no (1623).

matters of gifts, provisions, and love guarantees familial peace, and just treatment as regards children prevents the stirring up of petty jealousies and rivalries among them and psychologically prepares them to be accepting and content.Peace versus war

1- Al-Miswar Ibn Makhzama reported the following:

At the time of the Hudaybiya [treaty], the Messenger of Allah (peace and blessings be upon him) set out [in the company of his Companions [to perform 'umrah].

After they had proceeded for some distance, he told them, *"Khaled Ibn al-Waleed leading a cavalry contingent is at al-Ghamim, so take the right route."* Al-Miswar continued and said, *"By Allah! He [Khaled Ibn al-Waleed] did not see the Muslims until the dust from the Muslims' [mounts] reached him, so he set off hurriedly to inform Quraysh. When the Prophet (peace and blessings be upon him) reached ath-Thaniyya from where it was possible to descend upon [Mecca], his camel knelt down and refused to go any further. They prodded it get up but it refused. So they said, "Al-Qaswa` has become headstrong."*

The Prophet (peace and blessings be upon him) said, *"Al-Qaswa` has not become headstrong as this is not its nature but the One Who restrained the elephant [from the Ka'bah] is holding it back."* He then continued saying, *"By He in Whose Hands is my soul! If they [the people of Quraysh] ask for anything by which they respect the sacred things of Allah, I will grant it to them."* The Prophet (peace and blessings be upon him) then scolded al-Qaswa` and it got up. Al-Miswar said, *"The Prophet (peace and blessings be upon him) turned from them and walked until he reached the farthest end of al-Hudaybiya by a pit containing some water. The people continued taking small amounts of water from the pit. When all the water was used up, they complained of thirst to the Prophet (peace and blessings be upon him. Taking an arrow from his quiver, the Prophet commanded them to put it in the water pit. By Allah! Water continued to gush out until they all quenched their thirst and departed. At this point, Budayl Ibn Warqa` al-Khuza'i arrived with some members of his tribe, Khuza'a. They were his advisors and confidants from the people of Tihama.* Budayl said, *"I left Ka'b Ibn Lu`ayy and 'Amer Ibn Lu`ayy accompanied by a great number of men, who have camped at the water spot at Hudayibya. They brought their wives and children along with them. They intend to fight you and prevent you from entering the Ka'bah."* The Prophet (peace and blessings be upon him) replied, *"We did not*

come to fight anyone but only to perform 'umrah. War has weakened Quraysh and they suffered great losses. So, if they wish, I will make a truce with them during which time they are not to interfere with my mission [of calling to the way to Allah]. If they [the Quraishites] so wish, they may embrace Islam. If not, then they will enjoy respite [from war]. But if they do not accept the truce, then by He in Whose Hands is my soul, I will fight them in defence of my mission until I either perish or Allah carries out His command. "

Budayl answered and said, *"I will convey to them what you have said."* Al-Miswar continued his narration and said, *"Budayl took off and when he reached the people of Quraysh, he told them, " We have come to you from Mohammed. We heard him say things that concern you so if you so wish we will disclose it to you."* The foolish from among [the people of Quraysh] said,*"We have no need for what you have to say of him." But the wis from among them said, " Tell us what you heard him say. "* He [Budayl] said, *"I heard him say such-and-such,"* and related what the Prophet (peace and blessings be upon him) said. At this point, 'Urwa Ibn Mas'ud stood up and addressed his people and said, *"O people! Are you not like fathers to me?"*

"Yes," they replied. He asked, *"Am I not like a son to you?"*
"Yes," they replied. He then asked them, *"Do you suspect me?"*
"No," they replied. He then said, *"Do you not know that I called upon the people of 'Ukaz to fight [Muhammad] and when they refused I came to you with my relatives and sons and those who obeyed me?" "Yes,"* they replied. He said**,** *"This man [the Prophet] has offered you a reasonable plan so accept it and let me meet him."* When they agreed, he met the Prophet (peace and blessings be upon him) and talked with him. The Prophet (peace and blessings be upon him) told him what he told Budayl and so 'Urwa said, *"O Mohammed! Do you not see that if you fight us, you will be fighting against your people? Have you heard of anyone of the Arabs before you who has destroyed his people? That is if you are victorious. But what if you are not? By Allah! I do not see nobles among you but a motley of people who would only turn their backs on you and flee [if you are defeated]."* At this, Abu Bakr insulted 'Urwa and said, *"Do you say that we would abandon him?!"* 'Urwa asked, *"Who is this?"* "Abu Bakr," he was told. He said, *"By he in whose hands is my soul, were it not for a favor you did me which I did not recompense, I would have answered you in kind."* 'Urwa continued to speak with the Prophet (peace and blessings be upon him) and whenever he spoke, he gripped the Prophet's beard. Every time he would stretch his hands to towards the Prophet 's beard,

al-Mughira Ibn Shu'bah, who was standing next to the Prophet (peace and blessings be upon him), holding a sword and wearing a helmet, would hit his ['Urwa's] hands with the hilt of the sword and say, *"Take your hands off the beard of the Messenger of Allah!"* 'Urwa raised his head and asked, *"Who is this?" "Al-Mughira Ibn Shu'ba,"* he was told. *"O traitor!" exclaimed 'Urwa. "Did I not strive to redress your treachery?"*

Before embracing Islam, Al-Mughira had travelled with a group of people whom he killed and stole their property. The Prophet (peace and blessings be upon him) told al-Mughira, *"I accept your Islam. But as for your money, I have no need for it."* Miswar continued narrating and said, *"'Urwa kept eyeing the Prophet 's men. By Allah! Whenever the Messenger of Allah spit and the spittle fell on the hands of one of his men, he would rub his face and skin with it and whenever he ordered them to do something, they would hasten to carry out his orders. And whenever he performed ablution they would fight over the water left over from his ablution. And whenever he spoke, they would lower their voices and none of them would fix his gaze upon him out of respect.*

'Urwa returned to his people and said, *"O people! By Allah! I have held court with kings and visited Caesar, Kisra and an-Najashi. By Allah! I have not seen any king who is respected by his people as much as Mohammed is respected by his. By Allah! If he spat, and the spittle fell on one of his men's hands, he would rub his face and skin with it. And if he ordered them to do something, they would hasten to carry out his orders. Whenever he performed ablution, they would fight over the water left over from his ablution. And when he spoke to them, they would lower their voices before him and none of them would fix his gaze upon him out of respect for him. He offered you a reasonable plan, so accept it."* A man from among the tribe of Bani Kinana said, *"Let me to go to meet him."* They agreed and when he approached the Prophet (peace and blessings be upon him) and his men, the Messenger of Allah (peace and blessings be upon him) said, *"He is so-and-so and he belongs to people who value sacrificial animals so drive them in front of him."*

When the animals were paraded before him and the people received him with talbiyah, he said, *"Glory be to Allah! These people should not be prevented from visiting the Ka'bah."* When he returned to his people, he told them, *"I saw garlanded and marked animals. In my opinion, these people should not be prevented from visiting the Ka'bah."* A man from among his people called Mikraz Ibn Hafs stood up and said, *"Allow me*

to meet him." They agreed and when he was close to the Muslims, the Prophet (peace and blessings be upon him) said, *"This is Mikraz and he is a shameless man."* As Hafs was speaking with the Prophet (peace and blessings be upon him), Suhayl Ibn 'Amr approached them and the Prophet (peace and blessings be upon him) said, *"Now the matter has become easy for you."* Come. Make a treaty with us." *The Prophet (peace and blessings be upon him) summoned the scribe and dictated to him to write, "In the name of Allah, the most Gracious, the most Merciful."* Suhayl said, *"As for the most Gracious, I do not know who he is. Write, 'By your name, O Allah' as you used to write."*

The Muslims exclaimed, *"By Allah! We will not write anything except 'In the name of Allah, the most Gracious, the most Merciful'.* The Prophet (peace and blessings be upon him) then said, *"Write 'In your name, O Allah'. This is the pact concluded by Mohammed, the Messenger of Allah." At this, Suhayl responded, " By Allah! If we had known that you are the Messenger of Allah, we would not have prevented you from visiting the Ka'bah nor fought with you. Write Mohmmed Ibn 'Abdullah [instead]."* The Prophet (peace and blessings be upon him) replied, *"By Allah! I am the Messenger of Allah even though you do not believe me. Write 'Mohammed Ibn 'Abdullah.'* "He then continued, *"On the condition that you allow us to visit and circumambulate the Ka'bah.*

Suhail said, *"We will not allow you to visit the Ka'bah this year lest the Arabs say that we yielded to you but we will allow you next year."* When this was written down, Suhayl dictated to the scribe to write, *"On the condition that you return to us any man who comes to you from us, even if he had embraced your faith."* The Muslims said, *"Glory be to Allah! How can we return someone who has embraced Islam to the polytheists?!"* At this point, Abu Jundal Ibn Suhail Ibn 'Amr came from the valley of Mecca, dragging his chains and staggering, and threw himself down amongst the Muslims. Suhayl said, *"This, O Mohammed, is the first term of our agreement that you return him [Abu Jandal] to me."* The Prophet (peace and blessings be upon him) said, *"The treaty has not been written down yet."* Suhayl replied, *"By Allah! Then I will not make peace with you over anything."* The Prophet (peace and blessings be upon him) replied, *"Allow me keep him."* Suhayl replied, *"I will not allow it."* The Prophet (peace and blessings be upon him) said, *"Let me keep him."* Mirkaz said, *"Indeed, we will allow you to keep him."* Abu Jundal then spoke up and said, *"O Muslims! Am I to be returned to the polytheists after I have become a Muslim?! You do not know what I have endured — I was severely tortured*

for the sake of Allah." 'Umar Ibn al-Khattab said, *"I went to the Prophet of Allah (peace and blessings be upon him)* and asked him, *"Are you not truly the Prophet of Allah?" "Yes,"* the Prophet (peace and blessings be upon him) replied, "Indeed, I am." 'Umar then asked, *"Is not ours the true cause and our enemy's the false cause?"* The Prophet (peace and blessings be upon him) replied, *"Yes, indeed."* 'Umar said, *"Then why should we make concessions in matters concerning our faith?"* The Prophet (peace and blessings be upon him) replied, *"I am the Messenger of Allah and I do not disobey Him - He will make me victorious."* 'Umar then asked the Prophet (peace and blessings be upon), *"Did you not tell us that we will visit the Kab'ah and circumamb late it?"*

The Prophet (peace and blessings be upon him) replied, *"Yes. But I did not tell you that we will visit it this year?" "No, you did not,"* replied 'Umar. The Prophet (peace and blessings be upon him) then said, *"You will visit the Ka'bah and you will circumambulate it."* 'Umar then said, *"I went to Abu Bakr and asked him: 'O Abu Bakr! Is he not truly the Prophet of Allah?" "Indeed, he is,"* he replied. I asked, *"Is not ours the true cause and our enemy's the false cause?" "Yes, indeed,"* replied Abu Bakr. Then I said, *"Then why should we make concessions in matters concerning our faith?"* Abu Bakr said, *"O ['Umar]! Indeed he is the Messenger of Allah and he does not disobey his Lord — He will make him victorious. Hold on to his commands, for his is the true cause."*

'Umar asked Abu Bakr, *"Did he not tell us that we will visit the Ka'bah and circumambulate it?"* Abu Bakr said, *"Indeed, he did. But did he tell you that we will visit it this year?"* 'Umar replied, *"No, he did not."* Abu Bakr then said, *"You will visit the Ka'bah and circumambulate it."* 'Umar said, *"After this, I performed many [good] deeds to expiate for my impertinence."* When the peace treaty was concluded, the Messenger of Allah (peace and blessings be upon him) told his Companions, *"Get up and slaughter your offerings and then shave your heads."* Miswar continued his narration and said, *"By Allah! None of them got up although he repeated the order thrice. When no one followed his instructions, he went to Um Salama and told her of what had passed.* She told him, *"O Prophet of Allah! If you want them to follow your orders, do not speak a word to any of them until you slaughter your sacrificial animal and have your head shaved."* So he went out to the people and did not speak to any of them until he slaughtered his sacrifice and had his head shaved. When the people saw this, they got up and slaughtered their offerings and shaved each others'

heads, though reluctantly. [52]

• The above narration demonstrates the Prophet ‘s eagerness for peace. Islam is a religion that is propagated through peaceful measures and in peaceful circumstances. The Prophet ‘s peace treaty with the people of Quraysh at Hudaybiya was the greatest victory for Islam. Over the next two years after the conclusion of the treaty, the number of people who embraced Islam doubled. At the time, some of the Companions considered the treaty and its terms a defeat and a sign of weakness. They wanted to fight Quraysh and enter Mecca but the Messenger was eager to make peace to teach them that, to feel peace and its blessings it is necessary to extend it to others and to reach a compromise. Moreover, he wanted to teach them that abstaining from war in favor of peace is a great advantage for a call that needs to implement persuasion through rational discourse for its propagation.

Peace and Love as Hallmarks of Men of Faith:

1. Abu Huraira narrated that the Messenger of God said,
"You will not enter Paradise until you have faith, and you will not achieve faith until you love one another. Shall I not point out a thing which, should you engage in it, will cause you to love one another? Spread peace among yourselves." [53]

• The posing of questions and inquiring as to what a person understands are among the most important interactive educational tools and catalysts for thought of which the Prophet availed himself in the course of imparting to his companions untold numbers of lessons touching upon moral concepts and values and associated with character discipline. The questions he set before them allowed their minds to acclimate to the idea of employing thoughtfulness in formulating answers. Sometimes they would offer responses on their own while at other times they would request that he provide the answer. Either way, they gained training in imaginatively exploring possible solutions while diligently developing a love of knowledge. The Prophet's

[52] Bukhari, Sahih (Kitab Al-Shurut, chapter on 'The Conditions of Jihad, making peace with people of war, writing down the conditions") vol. 3, p. 193, no (2770).

[53] Muslim, Sahih (Kitab Al-Iman, chapter on 'The believers are the only ones entitled to Paradise'), vol. 1, p. 74, no (54). Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Spreading peace'), vol. 5, p. 430, no (5151).

question in the previous text comprises a goal which is incumbent upon Muslims to strive towards the achievement of and to discover the best means of attaining, that goal being the expression of love. Love, at the societal level, is what is indicated by the Prophet 'suse of the verb "to love one another," which falls, morphologically, within a category of verbs which are explicit as to the reciprocity of the expressed action.

That is, the verb itself is indicative of joint action and reciprocation among the parties engaging therein; each one loves and is loved by the other party or parties. The Prophet 'sresponse follows as a reinforcement of the principle that peace is the means by which love can be achieved among mankind. Giving the student the chance to actively participate in the lesson by means of formulating inquiries pushes him to train his mind and sentiments to be ever on the lookout for virtues and means of developing them.

• The repeated use of "peace be upon you" as a greeting is but a symbolic echo of the actual peace and serenity which governs human interactions, confirming the sentiments which abide within the Muslim's conscience and are expressed in his behavior towards others. The use of "peace be upon you" as a greeting expresses a peaceful inner state, reassures others, and contributes to feelings of security. It trains everyone to love peacefulnes s, endorse it as a default state and motto, and refer back to it in establishing parameters within which to live.

• The Prophet established protocols to be adhered to in greeting one another with peace. For example, if a person who is riding or driving and another who is walking come upon one another, the one who is riding or driving ought to initiate the greeting of peace. If a pedestrian comes upon a stationary person, he initiates the greeting. In like manner, the lone individual is enjoined to greet the group, as are youths enjoined to greet elders. These are various forms of showing respect for each other, for gatherings, and for elders.

• Abu Huraira said, *"The Messenger of God said, 'Riders greet pedestrians, pedestrians greet the stationary, and the few greet the many.'"* [54]

[54] Bukhari, Sahih (The Book of Asking Permission (Kitab Al-Isti'zan), chapter on 'Riders greet pedestrians'), vol. 8, p. 52, no (6304).

• Abu Huraira said, *"The Messenger of God said, 'Youths initiate the greeting of peace with their elders, those who are in movement greet those who are stationary, and the few greet the many.'"* [55]

• By following these instructions we avoid scenarios where both parties, when they come upon one another, simultaneously begin greeting one another. Similarly, it precludes situations wherein all parties wait for someone else to first greet him, with the outcome of neither party greeting the other.

• Abu Ayyoub Al Ansari tells us that, *"The Messenger of God said, 'It is not permissible for a person to boycott relationships with his brother for more than three consecutive nights such that they ignore each other's presence, each turning away from the other, and it is the better of the two who takes the initiative in extending peace.'"* [56] When he takes it upon himself to greet his brother with "peace be upon you" he simultaneously undertakes reconciliation and puts an end to alienation and grudges, which helps to preserve and reinforce cooperation and mutual assistance in matters of daily life.

Peace as a Means of Effecting Reconciliation among Mankind:

1- Abu Al Dardaa said, *"The Messenger of God said, 'Shall I not inform you of a degree more excellent than that of fasting, prayer, and charity?' They responded, 'Of course,' and he continued, 'The mending of relationships, for, truly, the spoiling of relationships is the sharpest razor.'"* [57]

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[55] Bukhari, Sahih (Kitab Al-Isti'zan, chapter on 'Youths initiate the greeting of peace with their elders'), vol. 8, p. 52, no (6304).

[56] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Migration and the Prophet ic injunction that prohibits two Muslims to forsake one another for more than 3 consecutive nights), vol. 8, p. 21, no (6144). Muslim, Sahih (Kitab Al-Birr Wa Al-Silah Wa Al-Adaab, chapter on 'Prohibiting Muslims to forsake one another for more than 3 consecutive nights without valid legal excuse') vol. 4, p. 1984, no (2560).

[57] At-Tirmdhi, Sunan (The Book of Signs of the Day of Resurrection (Kitab Sifat Al-Qiyamah) chapter 56), vol. 4, p. 663, no(2509). Abu 'Issa declared it authentic [Sahih]. It is recorded that the Prophet (pbuh) said, "Spoiling relationships is the sharpest razor that neither shave the head, but uproots the values of the religion."

2- Sahl Bin Saad, may God be pleased with him, said, *"The people of Qubaa' fought among themselves until they reached the point where they were throwing stones at one another. When the Messenger of God was informed he said, 'Take us to them; we will reconcile them to one another.'"* [58]

• Notice that the Prophet , when informed that relations among the people of Qubaa' had gone bad, called upon his companions to form a group which would accompany him on the mission to bring an end to the fighting among their brothers. It was an object lesson in how to implement reconciliation and spread peace among mankind.

3- Jabir said, *"The Messenger of God said to a man from Thaqeef, 'Oh brother of Thaqeef, how is chivalry known among you?'* He replied, *'Oh Messenger of God, it is to be just and seek reconciliation.'*
He responded, *'Thus is it also with us.'"* [59]

• Regarding making amends among people, God declares, *"There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward."* [60]

Peace as Security:

1- Abu Huraira said that the Messenger of God "came upon some individuals who were seated and said, *'Shall I not distinguish, for you, the best from the worst among you?'* They fell silent, and he repeated it thrice. Then a man spoke up, saying, *'But of course, Oh Messenger of God ; tell us how we may differentiate the best among us from the worst.'* He said, *'The best among you are those from whom good is expected as a matter of course and from whose evil all are secure; the worst among you are those of whom no good is expected and from whose evil nobody can be secure.'"* [61]

[58] Bukhari, Sahih (The Book of Reconciliation (Kitab Al-Sulh), chapter on 'A ruler's command to enjoin making peace among one another'), vol. 3, p. 183, no (2734).

[59] Al-Muttaqi, Kanz Al-'Ummal, vol. 3, p. 788, no (8763).

[60] Surah An-Nisa': 114.

[61] At-Tirmdhi, Sunan (The Book of Evils (Kitab Al-Fitan), chapter 76), vol. 4, p. 528, no (2263). Abu 'Issa declared it fair and authentic.

• Security is the highest level achieved by peace. It makes its presence known in more than the mere establishment of peace and its corollary phenomena. In fact, security manifests itself as the ongoing presence of peace. The Prophet described the best of those who have faith as individuals who engage in on-going goodness, demonstrating their uprightness so consistently that the entire society trusts and feels secure with them, expecting that nothing other than peacefulness will ever be brought to the table by them. They feel secure in anticipating that neither malfeasance nor enmity will issue from them.

2- A parable touching upon this comes to us from Abu Huraira, who tells us that the Prophet said, *"Such persons as whose neighbors are not safe from their meddling will not enter Paradise!"* [62]

• The Prophet urged us to maintain peaceful relations with our neighbors, by which he meant that we ought not to aggravate them. At a higher level, he enjoined us to provide security to our neighbors by sparing them both our interference and evil inclinations. That is, the Muslim ought to make his neighbor expect no ill behavior or encroachment upon his rights from him, and that cannot be achieved except if he consistently behaves with good character and peacefulness towards his neighbor.

• The concept of the neighbor, in Islam, is a comprehensive construct. It includes Muslims, non-Muslims, free, enslaved, rich, poor, relatives, non-relatives, the far flung, the nearby, the individual, and the group.

The Establishment of Peace and the Resolution of Conflict:

1- Um Salama, may God be pleased with her, tells us, *"The Messenger of God said, 'Indeed, you come to me presenting conflicts for resolution, and there may be some among you who are more eloquent in presenting their arguments than are others. Be aware, therefore, that, whosoever among you, by virtue of his skill at speaking, I judge in favor of regarding something that ought to have been awarded to his brother, my judgment is naught but my*

[62] Muslim, Sahih (Kitab Al-Iman, chapter on 'Forbidding harming neighbors'), vol. 1, p .68, no (73).

tailoring for him a garment made fire, and he ought not to accept it.'" [63]

2- In the case of Samura Ibn Jundub, we hear that he owned a palm tree which had some branches encroaching upon the wall of an Ansari man. The report goes, "The man had a family, but Samura would go and climb his palm tree, annoying him and causing him difficulties, so, he requested that he sell it to him, but he refused. Then, he requested that he transplant it elsewhere, but he refused. He then went to the Prophet and told him about it. Consequently, the Prophet requested that he sell it, but he refused. Then, he requested that he transplant it, but he refused. The Prophet told him, 'Then make a gift of it to him, and you shall receive such-and-such,' encouraging him to accept it by offering in recompense something he found desirable. Still, he refused, and Heremarked, 'It is your loss,' after which the Messenger of God instructed the man from the Ansar to *"go and chop down his tree."* [64]

• The Prophet refused to honor this transgressive ownership due to the encroachment upon another's rights which it presented, ordering that it be removed in order to eliminate the damage it was causing. This he did after first suggesting solutions which eliminated the Ansari man's troubles while not impinging upon personal property rights.

3- Jabir tells us that a man came to the Prophet saying, *"Somebody has a palm tree which encroaches upon my wall, and he bothers me therefrom such that the place where his palm tree is located has become a source of great difficulties for me."* The Prophet sent him a message which said, *"Sell me the palm tree which is in your neighbor's boundary wall."* He said, *"No."* The Prophet then requested that he gift it to him. Again, he responded, *"No."* So He said, *"Sell it to me in exchange for a palm tree in Paradise,"* but still he said, *"No."* The Prophet responded, *"Never have I come across a person less generous than you unless it be such as stingily withholds peace and security."* [65]

• The Prophet, in seeking solutions to disputes of this nature, searched for their origins, which were rooted in the freedom afforded

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[63] Bukhari, Sahih (The Book of Testimony (Kitab Al-Shahadat), chapter on 'Producing evidence after making an oath'), vol. 3, p. 180, no (2721).

[64] Abu Dawud, Sunan (Kitab Al-Aqdiyah, chapter on "Sections on Judiciary"), vol.4, p. 234, no (3631).

[65] Ahmed, Musnad, vol. 22, p.393, no (14517), and Al-Hakim, Mustadark, vol. 2, p. 24, no (2195).

by individual ownership and the misuse thereof to transgress upon the rights of others. After all, the individual's right to enjoy the benefits of ownership within his society is contingent upon him not harming others. Freedom is the right of every human being, and each human being must respect the freedom of others, for freedom cannot be achieved unless rights and responsibilities are in balance.

4- Abu Huraira said, *"A man came to the Prophet complaining about his neighbor. He told him, 'Go, and be patient.'* He approached him two or three times, so He said, *'Go and spread your issue in the street. So, he spread his issuein the street, and people began questioning him, and he told them his story.* Then, people began cursing him, saying, *'May God do such-and-such to him, and such-and-such, and such-and-such.'* Then, his neighbor came to him and said, *'Retreat to your home; you will see nothing more from me that causes you displeasure.'"* [66]

• Islam guarantees individual liberty, but in a manner which protects the collective freedoms within a society while neither diminishing human dignity nor trivializing society's best interests. Therefore freedom, in Islam, bears a sociological definition, and justice is the scale upon which every act is measured. Only a freedom which equitably grants to its bearer that which it demands of others can be considered to be among the refined moral characteristics. [67]

Injunctions and Teachings Which, by their Nature, Heighten the Value of Peace:

1- Abu Tharr said, *"The Messenger of God told me, 'Fear God, wherever you may be. Also, follow up bad deeds with good deeds; they blot them out. Furthermore, when you interact with people, use good manners as your tools.'"* [68]

[66] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'The rights of neighbors') vol. 5, p. 414, no (5110), and Ibn Hibban, Sahih (The Book of listing the best morals of companions and neighbors), vol. 1, p. 68, no (521).

[67] Sheikh Mohammed Abu Zahra, Al-Mujtama' Al-Insani Fi Zil Al-Islam, a research submitted in the 3rd conference of Islamic Research Assembly, Cairo, 1966, p. 436.

[68] At-Tirmdhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'How to treat people') vol. 4, p. 355, no (1987). He mentioned that this narration is recorded in the same chapter by way of Abu Hurairah and he declared it fair and authentic.

2- Abu Al Dardaa reported that the Prophet said,
"Such as has been granted his portion of kindness has been granted his portion of all that is good, while such as has been deprived of his portion of kindness has been deprived of his portion of all that is good.'"[69]

3- Jabir Ibn Abdullah told us,
"The Messenger of God said, 'God is merciful towards such a man as is generous in selling, purchasing, and exercising judgment." [70]

4- Abu Shareeh Al Khuza'ey said,
"The Prophet said, 'Whoever believes in God and the Final Day, let him treat his neighbor well. Whoever believes in God and the Final Day, let him honor his guest. Whoever believes in God and the Final Day, let him speak good words or hold his silence.'" [71]

5- It is related that Ali said,
"The Messenger of God ordered me to sell two young servant boys who were brothers. So, I sold them, separating them in the process. I mentioned it to the Prophet and he said, 'Catch up with them and reclaim them. Then, sell them not but as a pair and do not be the cause of their separation.'" [72]

6- Abu Ayyoub Al Ansari said,
"I heard the Messenger of God say, 'Whoever separates a mother from her offspring, God will separate him from those whom he loves on the Day of Resurrection.'" [73]

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[69] At-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Kindness', vol. 4, p.367, no (2013). Abu 'Issa said that this narration is reported in the same chapter by way of 'Aisha, Jarir Ibn Abdullah and Abu Hurairah. Abu 'Issa declared it fair and authentic. Jarir narrated that the Messenger of God (pbuh) said, "Whoever has been deprived of his portion of kindness has been deprived of his portion of all that is good". Muslim, Sahih (Kitab Al-Birr Wa Al-Silah, chapter on "The Virtue of Kindness"), vol .4, p. 2003, no (2592).

[70] Bukhari, Sahih (The Book of Transactions (Kitab Al-Buy'u), chapter on "Leniency in purchasing, selling and asking for rights in politely"), vol. 3, p. 57, no (2115). Ibn Majah, Sunan (The Book of Business dealings, chapter on 'Leniency in selling'), vol. 2, p. 742, no (2203).

[71] Muslim, Sahih (Kitab Al-Iman, chapter on "Exhortation to honor neighbors, guests and hold one's tongue except in uttering good words that all constitute part of faith"), vol. 1, p .68. no (47).

[72] Ahmed, Musnad, vol.2, p.155, no (760), and Al-Hakim, Mustadrak, vol. 2, p. 140, no (574). Al-Hakim declared it strange and authentic that meets the criteria laid down by Bukhari and Muslim, but they did not record it in their Sahihs.

[73] At-Tirmidhi, Sunan (Kitab Al-Buy'u, chapter on 'Not to separate two brothers from each other or a mother from her offspring in selling'), vol. 3, p. 571, no (1283).

7- Abdullah Ibn Mas'ud said,
"Once, while we were on a journey with the Messenger of God and he had gone to answer the call of nature, we saw a sparrow-like bird accompanied by two fledglings. We grabbed the fledglings and their mother began fluttering her wings, whereupon the Prophet returned and inquired, *'Who has traumatized this bird by stripping her of her offspring? Give them back to her.'"* [74]

8- Abu Huraira told us that the Messenger of God said,
"Once, a man was travelling and found himself seized by severe thirst. He spotted a well, descended into its shaft, and drank. Then, upon exiting the well, he suddenly spotted a panting dog which, due to the severity of the thirst it was experiencing, was lapping up dirt. The man reflected, *'Thirst has driven this dog to the same place it drove me.' So, he went back into the well and filled his shoe with water, grasped it in his mouth, and gave the dog a drink. In appreciation of that God granted him forgiveness.'* They replied, *'Oh Messenger of God, are we to be rewarded as regards what we do with animals?'* He responded, *"In every being which possesses a functional liver rewards are to be found.'"* [75]

9- Abu Huraira said,
"The Messenger of God said, 'The strong man is not he who can overpower others. Rather, the strong man is he who can control himself in a fit of rage.'"[76] In another narration we find, *"Abdullah Ibn Mas'ud said, 'Who among you do you consider to be stong?'* We replied, *'The one whom men dare not challenge.'* He said, *'Not so; rather, he is the one who maintains control of himself while enraged.'"* [77]

• The noble verse which describes people of faith says of gentle forbearance, *"Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good."* [78]

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[74] Abu Dawud, Sunan (Kitab Al-Jihad, chapter on 'Not to burn an enemy with fire'), vol. 3, p. 291, no (2668).

[75] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Exercising mercy towards people and animals'), vol. 8, p. 9, no. (6077).

[76] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Warning against anger'), vol. 8, p. 28, no (6182).

[77] Muslim, Sahih (Kitab Al-Birr Wa Al-Silah Wa Al-Adaab, chapter on 'Maintaining control of oneself while enraged and means to defeat anger'), vol. 4, p. 2014, no (2608).

[78] Surah Al-'Imran: 134.

• This touches upon mechanisms for practicing self control, existential purposefulness, and control of one's reactions while angry. The Prophet changed his companions' understanding of the concept of strength when he questioned them as to whom they considered to be possessed of it and they replied that the strong man is he whose muscles are fine tuned and is capable of overcoming his foe when challenged. He pointed out that the definition of strength, in his estimation, was tied up with the ability to maintain control of one's mind and soul even when one's body is under the influence of the spirit of rage, preventing that strong flowing emotion from sweeping away one's self-control in such a manner that evil actions inevitably follow in its wake.

• The Prophet 's use of querying during a discussion is a bit different this time, for this question concerns a concept which needed correction among those who were asked regarding it. They were somewhat confident that the answers they provided were correct and on the mark when, suddenly, the teacher informed them that their understanding of the concept was flawed and incorrect, saying, *"Not so,"* then clarifying the correct understanding of the concept as conceived of and accepted intellectually by the instructor, bestowing benefits on both the individual and the group.

• If each of them had been left to understand that the strong man is he who overpowers others, their lives might have been transformed into wastelands, each individual desiring to prove to his self and others that he, in fact, was strong and severe. The Prophet altered the concept, transforming it such that the meaning of true strength was understood to be that peacefulness which allows a man to achieve fulfillment and success in the human endeavor.Thus did he free them from conflicts and confrontations potentially ruinous to men's lives and disruptive to their best interests in that they halt seriousness of purpose, work, and advancement in their tracks.

10- Abu Huraira said,
"A man came to the Prophet saying, 'Advise me.' He said, *'Do not become angry.'* He repeated it numerous times, and he said, *'Do not become angry.'"* [79]

[79] Bukhari, Sahih (Kitab Al-Adab, chapter on "Warning against anger"), vol. 8, p. 28, no (6184).

11- Abu Tharr said,
"The Messenger of God told us, 'When one of you becomes angry while standing up he should sit down. Then, if the anger leaves him it is well; if not, he should lie down.'" [80]

• The Prophet ordered people experiencing anger to undertake a physical movement by which his position and appearance would be changed and through which he could ease his burden such that it would become a reaction when he experienced anger. Thus would the impulse to resort to cursing, foul language, or attack be redirected, and thus did the Prophet point those overcome with anger towards honorable and mannerly behavior during fits of rage.

12- Abu Bakra wrote to his son, while he was in Sijistan, that,
"you ought not to judge between two litigants while you are angry. Indeed, I heard the Messenger of God say, *'Let no Judge issue a ruling in the case of two litigants at a time when he is angry.'"* [81]

Peace as Regards Preservation of the Environment:

1- Abu Huraira said, *"The Messenger of God remarked, 'Beware of the two that curse.'* They replied, *'What or who are "the two that curse," oh Messenger of God ?'* He said, *'They are the one who relieves himself in the streets which people traverse and the one who does so beneath the shade wherein they take refuge.'"* [82]

2- Jabir tells us that the Messenger of God prohibited against urinating in stagnant water. [83]

[80] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'What to say when enraged'), vol. 5, p. 269, no (4749).

[81] Bukhari, Sahih (The Book of Rulings (Kitab Al-Ahkam), chapter on "Whether a ruler is to issue a ruling while enraged"), vol. 9, p. 65, no (6427).

[82] Abu Dawud, Sunan (The Book of Purification (Kitab Al-Tahara), chapter on 'Spots the Prophet (pbuh) made prohibited to urinate in'), vol. 1, p. 160, no (26). Al-Hakim, Mustadrak, vol.1, p. 296, no (664), Al-Hakim declared it authentic and meets the criteria laid down by Muslim who recorded it by way of Qutaiba. There is a similar narration reported by way of Mohammed Ibn Sirin with authentic chain of narrators, but has different phrasing unlike that recorded by Muslim. This phrasing includes that the Prophet (pbuh) held silent after mentioning the two that curse until he was asked [by the Companions].

[83] Muslim, Sahih (Kitab Al-Tahara, chapter on 'Prohibiting urinating in stagnant water'), vol. 1, p. 235, no (281).

3- Abu Barza told us, *"I said, 'Oh Prophet of God, teach me something which will benefit me.'* He said, *'Take what is bothersome out of the paths traversed by Muslims.'"* [84]

Peace and the Establishment of Equitable Relationships among Members of other Religions and Cultures:

1- By way of Ibn Abbas, *"Regarding the revelation of these verses "If they do come to thee, either judge between them, or decline to interfere;" and "If you judge, judge between them with equity"*, he said, *'The tribe of Banu Al-Nadeer, if they killed someone from the tribe of Banu Quraitha, would pay them but half of the blood money while, if the Banu Quraitha killed someone from the Banu Al-Nadeer, they would be paid the blood money in full, but The Messenger of God put them upon equal footing.'"* [85]

2- Jabir tells us that the Prophet said, on the occasion of the death of the King of Abysinnia, *"Today has the Najashi passed away; today has a righteous man passed away, so stand up and pray for your brother, Ashama."*[86]

• This comprises evidence that peace can be achieved by learning more about one another, whatever physical or temporal distances may separate us, for peace means that we appreciate all cultures, despite their differences from our own.

• The Prophet already knew the Najashi before he asked his companions to flee with their religion and core beliefs, migrating to his lands, for He told his companions, *"He is a king in whose realms no-one is treated unjustly."* Justice is the goal towards which all migrants aspire, even as it is the thing which human beings, in all lands, wish to experience. Injustice makes people hate any land, fleeing from it with

[84] Muslim, Sahih (Kitab Al-Bir Wa Al-Silah Wa Al-Adaab, chapter on 'The merit of taking what is bothersome out of the paths traversed by people'), vol. 4, p. 2021, no (2618), and Ibn Majah, Sunan (Kitab Al-Adab, chapter on 'Taking what is bothersome out of the paths traversed by people'), vol. 2, p. 1214, no (3681).

[85] Abu Dawud, Sunan (Kitab Al-Aqdiyah, chapter on 'Judgment between the people of the Book'), vol. 4, p. 213, no (3586).

[86] Bukhari, Sahih (The Book of The Merits of the Companions (Kitab Manaqib Al-Sahaba), chapter on 'The Death of Al-Najashi'), vol. 5, p. 51, no (3925).

their money, thoughts, and core beliefs. The Prophet did not find it shameful to order his followers among the Arabs to emigrate from their homeland due to the torture, injustice, and intransigence they were experiencing therein, nor was it difficult for them to accept and implement this command. The Companions, despite their simplicity, realized that a fair idea built upon sound logic and persuasive arguments will prevail in any land, even an adopted land, as long as it is characterized by an atmosphere of justice and tolerance. They realized, as well, that remaining in their native land and acquiescing to injustice would put an end to the truth and their religion.

The Value of Respect

O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.
(AL-HUJRAT: 13)

We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.
(AL-ISRA': 70)

The Concept of Respect:

Respect, as a moral value, entails esteeming the self and experiencing feelings of pride, honor, and power. It also means leaving behind feelings of inadequacy or inferiority and respecting others, treating them gently and kindly, listening to them, and appreciating their points of view.

Respecting the Spirits of Animals and other Creatures:

1- Abu Huraira said, *"The Prophet commanded, 'Be careful that you do not utilize the backs of your beasts as platforms. God, indeed, did subjugate them to you solely in order that they may serve as conveyances and carry you to lands which, were it not for them, you would be unable to reach without nearly insurmountable difficulties. He u has provided you with ground beneath your feet, therefore, upon the groundought you to conduct your business."* [87]

[87] Abu Dawud, Sunan (Kitab Al-Jihad, chapter on 'Utilizing the back of beasts as platforms'), vol. 3, p. 244, no (2560).

• This constitutes an order to respect animals and treat them mercifully while simultaneously reminding and clarifying to such persons as exaggerate the respect due to animals that, in fact, animals were placed under our dominion by God's order and they are meant to be used as aids to the human being in crossing distant territories while undertaking to fulfill needs. He showed his companions a substitute for exhausting beasts of burden by sitting upon their backs and socializing, that being sitting upon the ground.

2. Abdullah Ibn Jafar said, *"The Prophet had me sit behind him one day and told me a secret which I shall disclose to no human being. Now, it happens that the Prophet preferred to take cover within a thicket above all other locations when answering the call of nature,"* he said. *"He entered a thicket belonging to an Ansari man when suddenly he spotted a camel.* When it saw the Prophet it whined and its eyes welled up with tears, so the Prophet went over to it and massaged its earlobes, and it fell silent. Then, Heasked, *'Under whose control and protection is this camel? To whom does it belong?'* and a young Ansari man came to him and said, *'It is mine, Oh Messenger of God ,'* whereupon the Prophet remarked, *'Do you have no fear of God regarding this beast of burden with which He has entrusted you?* It complained to me that you allow it to suffer hunger and overwork it.'" [88]

3- Abdullah Ibn Umar told us that the Messenger of God said, *"A woman was severely punished on account of a cat; she imprisoned it until it died, and she was sent to the Fire as a result, for neither did she feed it nor give it water whilst it was in her custody nor did she allow it to feed itself from the vermin of the earth."* [89]

4- Ibn Abbas related, *"The Messenger of God forbade the goading on and incitement to fight of animals."* [90]

• The incitement of birds and other animals to fight is considered a game in many countries. It involves inflicting harm upon animals and using them for purposes other than those for which they were created. In these games people with nothing better to do give the animals or

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[88] Abu Dawud, Sunan (Kitab Al- Jihad, chapter on 'Commands to take care of beasts'), vol. 3, p. 237, no (2542).

[89] Bukhari, Sahih (The Book of Stories of the Prophet (Kitab Ahadeeth Al-Anbiya'), chapter on 'Narration of Abu Al-Yaman'), vol. 4, p. 177, no (3522).

[90] Abu Dawud, Sunan (Kitab Al-Jihad, chapter on 'Inciting animals to fight'), vol. 3, p. 242, no (2555).

birds drugs or other chemicals which cause them to become agitated and attack one another. This is done to increase the enjoyment of the onlookers. It is both aggressive and indicative of poor manners and morals, accustoming the soul to brutality and the taking of pleasure in others' pain.

5- Jabir tells us that the Prophet was passed by a donkey which had markings upon its face. He said, *"Have you not heard that I curse those who brand or strike the faces of beasts of burden?" and he forbade it.* [91]

6- Abu Huraira tells us that the Messenger of God said, *"When you are travelling through fertile land allow the camels to eat their fill, and when you are travelling through barren land cut through it speedily, and if you desire to rest, do so away from the main road."* [92]

7- Jabir Ibn Abdullah said, *"The Messenger of God prohibited that any creature should be methodically killed by the withholding of food and drink from it, followed by striking it with something until it expires."* [93]

8- Ibn Abbas related, *"The Prophet said, 'Take not anything possessed of a spirit as a target for practicing one's throw or shot."* [94]

• The Messenger was, we can see, eager to inculcate respect for and gentleness towards animals into the character's of his companions because the well-being and uprightness of the soul and a strong foundation focused upon loving and respecting all creation are one in the same thing, regardless of whether the created entity in question is an inanimate object, an animal, or a human being; whether lowly or of high status. To the methodology is the same, and it comprises respect for creation in deference to its Creator, Who is but One, for disregard for part of the creation, even if only an animal, bodes a corruption within the soul which may lead to disregard for the rest of creation and an irreverence for the Creator.

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[91] Abu Dawud, Sunan (Kitab Al-Jihad, chapter on 'Marking beasts on the face'), vol. 3, p. 243, no (2557).

[92] Abu Dawud, Sunan (Kitab Al-Jihad, chapter on 'Marching speedily'), vol. 3, p .245, no (2562).

[93] Muslim, Sahih (The Book of Game and Slaughtering (Kitab Al-Sayd Wa Al-Zaba'ih), chapter on 'Prohibiting withholding food and drink from animals'), vol. 3, p. 1550, no (1959).

[94] Muslim, Sahih (Kitab Al-Sayd Wa Al-Zaba'ih, chapter on 'Prohibiting withholding food and drink from animals'), vol. 3, p. 1549, no (1957).a

Respect for Servants and Recognition of their Equality to other Humans:

1- Abu Musa Al-Ashari tells us, *"The Messenger of God said, 'If a man instructs his female slave in manners and does a good job of disciplining her, instructing her in such a way as to impart an excellent education to her, then sets her free and marries her, his reward shall be doubled. Likewise, if a man has faith in Jesus and later has faith in me, he shall have a double reward. Also, if a slave fears his lord and obeys those to whom he owes allegiance, he shall have a double reward."* [95]

• This is an encouragement on the part of the Messenger of God to treat slaves honorably, imparting both manners and education to them, insofar as he clarified that whoever does that for his female slave, then frees her and marries her, is deserving of two rewards from God. His act in so doing is one of respect for her humanity and dignity.

2- By way of Al-Ma'arur, we hear, *"I met up with Abu Tharr near Al-Rabtha and found him outfitted as was his slave boy*, so I questioned him regarding that and he said, *'I spoke ill of a man and impugned his honor on account of his mother,* regarding which the Prophet said to me, *"Oh Abu Tharr, do you reproach him on account of his mother?* Indeed, you are an individual within whom are vestiges of ignorance. These are your assistants and brothers, whom God has placed under your authority. This being the case, whosoever among you finds his brother under his authority, let him feed him of that from which he himself eats, dress him as he himself dresses, and not place upon him demands which are liable to overwhelm him. Furthermore, if you must place demands upon them, assist them." [96]

• By extension, this is a rejection of every word or deed indicative of a lack of respect for the dignity of the human being, whatever his station may be. It would seem that the impetus for the question asked by a second-generation Muslim (Tabi'i) of one of the Prophet 'scompanions was the strong resemblance between Abu Tharr's clothing and that of his male servant, all of which is demonstrative of the extent to

[95] Bukhari, Sahih (Kitab Ahadeeth Al-Anbiya', chapter on the words of God, and mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family'), vol. 4, p. 168, no (3485).

[96] Bukhari, Sahih (Kitab Al-Iman, chapter on 'Committing sins is an act of Pre-Islamic era [Jahilya], a sinner is only declared a disbeliever upon associating partners with God ') vol. 1, p. 11, no (30).

which the Prophet 's companions had absorbed the high moral values with which the Prophet had inculcated them.

3- Abu Huraira tells us that the Prophet said,
"When any of you is brought food by his servant, if he does not actually have him sit down with him for the meal, he ought, at least, to give him a taste of it, offering him a bite or two on account of his having endured smoke and heat in its preparation and the fact that he may have developed a craving for it, having inhaled its aroma as it was cooking." [97]

4- Abu Huraira told us that a dark skinned woman (or, perhaps, a young man) used to sweep the mosque.The Messenger of God noted her absence and inquired about her (or, him) and was informed that she (or, he) had passed away. *"Did you not think that I ought to have been informed?"* he said, as though they had minimized her (or, his) importance. He continued, *"Show me her grave,"* and was taken to it, whereupon he offered a prayer on her behalf, saying, *"These graves are full of darkness to their inhabitants, but God, exalted be He, illuminates them by means of the prayers which I offer there, on their behalf."* [98]

• Abu Said relates to us, *"A dark pigmented woman was in the habit of sweeping the mosque when she died one night.* Upon awakening, the Prophet was informed of her death, and exclaimed, 'Why did no one tell me about it?' He and his companions then went to her grave, whereupon he, as well as the people who were behind him, glorified God, prayed for her, then departed." [99]

• This shows that the Prophet considered it important that Muslims be aware of those who undertake to serve them, according them respect and appreciating their efforts. The Prophet was equally concerned about all of his companions, inquiring after them without regard for whether they were of high or low social status. He asked about the woman who cleaned the mosque and felt her absence. He was saddened by her death and reproached his companions for minimizing

[97] Bukhari, Sahih (The Book of Foods (Kitab Al-At'imah), chapter on 'Eating with the servant', vol. 7, p 82, no (5516).

[98] Muslim, Sahih (The Book of Funerals (Kitab Al-Jana'iz), chapter on 'Performing prayer at graves'), vol. 2, p. 659, no (656).

[99] Ibn Majah, Sunan (The Book of Funerals, chapter on "Performing prayer at grave"), vol. 1, p. 489, no (1527).

her importance and concealing her death from him, then went with his companions to the graveyard and searched out the place where she had been buried, lined them up behind him, and prayed over her.

• This served as real life training for the companions at respecting others, regardless of their status within society. History has left no record of this woman who used to clean the mosque other than that she cleaned the mosque. Indeed, whether the individual in question was male or female is a matter of some doubt among those who narrated the story. They did, however, describe her as bearing another attribute which seems to have been the source of their disdain for her. Namely, that she was black. However, after what the Prophet did, the meaning of human equality and the fact that there is no room in Islam's moral paradigm for discrimination among black, white, Arab, and non-Arab, became cemented within them. All are descended of Adam, and Adam was fashioned out of the soil.

How HeInstilled in his Wives the Character Discipline to Respect One Another:

1- Anis told us that, *"upon hearing that Hafsa had called her 'a Jew's daughter,'* Safiyya began to cry. The Prophet went to her and found her crying, whereupon he said, *'What made you cry?'* She replied, *'Hafsa called me a daughter of a Jew.'* He responded, *'The truth of the matter is, you are the daughter of a Prophet , your uncle was certainly a Prophet , and you are even married to a Prophet . Of what, then, does she boast to you?'* He then told Hafsa, *'Fear God, Hafsa.'"* [100] As regards her being the daughter of a Prophet , that refers to Aaron, while the uncle who was a Prophet is a reference to Moses and the husband is, of course, a reference to the Prophet Muhammad.

• In this case, the Prophet first addressed his wife, Safiyya, who was being condescended towards. He elevated her station to a degree which pleased her and allowed her to take pride in herself, taking away her sadness and tears and effacing the misunderstanding which had led her to feel inferior. Afterwards, he reproached Hafsa. Notice how the Prophet's style assuaged the feelings of the aggrieved party and corrected the aggressor, making it obvious that mutual respect

[100] At-Tirmidhi, Sunan (Kitab Al-Manaqib, chapter on 'The Excellence of the Prophet 's wives"), vol. 5, p. 709, no (3894). Abu 'Issa declared it fair, authentic and strange [by way of this chain of transmission].

among humankind is what makes peace and love a reality in people's lives.

• This is a corollary of God's statement that 'O ye who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers" [101]

2- Anis tells us, *"The Prophet was with one of his wives when another one of the mothers of the believers sent a dish laden with food, and the wife in whose quarters he was struck the hand of the servant, causing the dish to slip and shatter. The Prophet gathered the shards of the dish and began to put the food upon them, saying, 'your mother is jealous.' Then, he kept the servant there until such time as a dish was brought from her in whose house he was, and he sent the good plate to her whose plate had been broken, keeping the broken one in the house of she who had broken it."* [102]

Practice Among the Companions at Respecting One Another:

1- Aa'ith Ibn Amru told us "Abu Sufyan came upon Salman, Suhaib, and Bilal on a campaign and they said, *'By God, never have the swords of God taken such a toll upon the necks of God's enemies as they now take.'* Then Abu Bakr said, *'Dare you to utter such a thing to the chief of Quraish and their leader?'* and he went and reported it to the Prophet, who replied, *'Abu Bakr, did you, perhaps, anger them? If, indeed, you have angered them, you have angered your Lord.'* Abu Bakr then went to them and asked, *'My dear brothers, have I angered you?' to which they responded, 'No, may God grant you forgiveness, dearest brother.'"* [103]

[101] Surah Al-Hujurat: 11.

[102] Bukhari, Sahih, (Kita An-Nikah, chapter on 'Jealousy'), vol. 7, p. 36, no (5280).

[103] Muslim, Sahih (The Book of the Virtues of the Companions (Kitab Fada'il As-Sahabah), chapter on 'The Virtues of Salman, Suhaib and Bilal (may God be pleased with them'), vol. 4, p. 1947, no (2504).

• This indicates that we must respect the identities of others, including their ethnic and religious roots, and not use these differences as criteria for breaking mankind into sub-groups. The Prophet demanded that Bilal the Ethiopian, Suhaib the Roman, and Salman the Persian be respected and accorded honor in recognition of the roles they played and sacrifices they made defending the religion. He requested that his dear friend, Abu Bakr, appease them, equating angering them with angering God himself. Khabbab, in giving context to the revelation of "Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.", said, *"Al-Aqra' Ibn Haabis Al-Tameemi and 'Uyayyna Ibn Hisn Al-Fazaari arrived and found the Messenger of God sitting with Suhaib, Bilal, 'Ammar and Khabbab, in a gathering of individuals who were considered to be among the lowliest of the believers.*

When they saw them surrounding the Prophet they felt disdain for them and approached him privately saying, 'We would really appreciate it if you would set up an assembly exclusively for us such that the Arabs will know our status. Arab delegations come to you and we would be ashamed for the Arabs to see us in the company of these slaves. So, when we come to you, send them away and, after we have gone, sit with them then, if you care to Gabriel, upon whom be peace, then descended and delivered the verse "Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers."

….' Khabbab said, *'then we drew closer to him until our knees touched his knees. The Messenger of God continued to sit with us until, when he wished to rise, he stood up to depart from our company, and God revealed "And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them""* Khabbaab remarked, *"We would sit with the Messenger of God until, when the time for him to leave arrived, we would get up and leave him in orderthat he might get up."* [104]

[104] Ibn Majah, Sunan (The Book of Asceticism (Kitab Az-Zuhd), chapter on 'Sitting with the poor'), vol .2, p. 1382, no (4127), and Muslim, Sahih, by way of Saad Ibn Abu Waqqas (Kitab Fada'il As-Sahabah, chapter on "The Virtue of Saad Ibn Abu Waqqas, may God be pleased with him"), vol. 4, p. 1878, no (2413).

• This is indicative of the fact that the principle of equality in Islam is equally binding upon all, including the Prophets. The Prophet was groomed by God and submitted to His will, and the Islamic criteria for determining the nobility of men are rooted in faith, sincerity, and piety. God tells us, *" O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."* [105]

2- He revealed *"He (the Prophet) frowned and turned away when the blind man came unto him,"* regarding Abdullah Ibn Umm Maktoom, and the Prophet ever afterwards honored him and, when he would catch sight of him, stand up, spread out his cape for him, and seat him upon it, saying, *"Welcome to he whom my Lord chided me regarding."* [106]

3- 'Uqba Ibn 'Aamir told us that the Messenger of God u said, *"In point of fact, these lineages of yours confer nothing upon any one of you, for there is none among you except that he is a descendant of Adam. The scale, close as it is to being at the limit of what it can measure, is not quite full. None is more meritorious than another unless it be in matters of religion or good works, and the tendency of man is towards obscenity, meretriciousness, miserliness, and cowardice."* [107]

4- By way of Ibn 'Umar, *"The Messenger of God addressed the people on the day that Mecca was conquered, saying, 'Oh people, I adjure you to remember that God has relieved you of the arrogance and strictures characteristic of the Days of Ignorance and its boastings regarding ancestry.* There are but two types of men; the upright pious man who is honorable in the sight of God and the corrupt, miserable man who is dishonorable in the sight of God. As regards humanity, all human beings are the descendants of Adam, and God, in creating Adam chose soil as His medium.'" *God tells us "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."* [108]

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[105] Surah Al-Hujurat: 13.

[106] Al-Wahidi, Asbab Al-Nuzul, Surah 'Abasa, p. 332.

[107] Ahmed, Musnad , vol. 28, p. 548, no (17313).

[108] At-Tirmidhi, Sunan (The Book of Tafsir Al-Quran, chapter on 'Verses from Surah Al-Hujurat'), vol. 5, p. 389, no (3270).

5- Abu Huraira tells us, *"The Messenger of God said, 'Indeed, God u has relieved you of the arrogance and strictures characteristic of the Days of Ignorance and its boastfulness regarding lineage. Pious believer and miserable misanthrope, you are Adam's progeny, and Adam came from the soil. If these men who are ridiculous in the boastings they make regarding the peoples they are descended of peoples who are nothing more than fuel feeding endlessly the Fires of Hell, at that they shall do not doubt it- wind up more contemptible in the sight of God than the scarab which pushes dung along with its nose."* [109]

6- Sahl related, *"A man passed by the Messenger of God and he queried, 'What say ye about this one?'* They replied, *'He is worthy, if he asks the hand of a woman, to be given her in marriage, and, if he intercedes, to have his intercession heeded, and, if he speaks, to be listened to.'* He fell silent. Then, a poor man who was a believer passed by and he asked, *'What say ye about this one?'* They responded, *'He is worthy, if he asks the hand of a woman, to have her denied to him in marriage, and, if he intercedes, to have his intercession ignored, and, if he speaks, to not be listened to.'* Then, the Messenger of God remarked, *'This one man is better than an entire world full of men like that.'"* [110]

The Prophet's Respect for Youths and his Companionship with Children:

The Prophet, with neither arrogance nor resentment, undertook to be a respectful friend to children and youths. Indeed, he did so lovingly and with kindness, all of which increased the efficacy of his moral teachings and the effect they had upon the souls of children, rendering their attachment to hiswords and deeds ever stronger.

1- Anis Ibn Malik came across some children and extended to them the greeting of peace, remarking, *"The Prophet used to do so."* [111]

2- A sign of his respect for children and the value he placed upon their feelings was the importance he accorded their names,

[109] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Boastfulness regarding lineage'), vol. 5, p. 404, no (5075).

[110] Bukhari, Sahih (Kitab An-Nikah, chapter on 'Religious Compatibility between spouses'), vol. 7, p. 8, no (5147).

[111] Bukhari, Sahih (Kitab Al-Izti'zan, chapter on 'Greeting youths'), vol. 8, p. 55, no (6320).

which he tried always to be certain had beautiful meanings suggestive of goodness and rectitude, in order that they would be accepted by society. Ibn *'Umar remarked that the Messenger of God changed "'*Aasiyya's*" name (which denotes "disobedient girl" in Arabic),* saying, *'Rather, you are "Jameela" (which denotes "beautiful girl" in Arabic).'"* [112]

3- Ibn 'Abbas said, *"I was behind the Messenger of God one day when he said, 'Oh young man, I shall teach you some words which, if you commit them to memory, God shall make a protection for you; "Remember God; you will find Him beside you: If you ask of anyone, ask of God: And, if you seek aid of anyone, seek aid of God. Know, also, that, were the entire nation to band together in an effort to confer some benefit upon you, never would they be able so to do unless it were something which God had pre-determined you would have. In like manner, if they all banded together in an effort to, somehow, inflict harm upon you, never would they be able so to do unless it were something which God had pre-determined would befall you. The pens have been lifted and the scrolls have dried.'"* [113]

• This shows how the Prophet approached children, endearing himself to them and respecting their minds, for the Prophet directed a question at the boy, saying, *"Shall I teach you some words?"* encouraging him to partake of knowledge and increasing his desire for information, drawing attention to its importance. At the same time, he was giving his companion practice at approaching others and not being in awe of them, which eases coexistence and communication.

4- By way of Abdullah Ibn 'Amru, who said, *"The Messenger of God said, 'He is not one of us who is neither merciful towards our youth nor accords honor to our elders.'"* [114]

5- Regarding Ibn 'Umar, *"He was in the habit of, whenever he greeted the son of Jafar (or, Ibn Jafar), saying, 'Peace be upon you, oh son of the one*

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[112] Muslim, Sahih (Kitab Al-Adaab, chapter on 'Replacing bad names with good ones'), vol. 3, p. 1986, no (2139).

[113] At-Tirmidhi, Sunan (The Book of Sings of the Day of Resurrection, Softening the heart traditions and piety (Kitab Sifat Al-Qiyamah, Al-Raqa'iq and Wara'), chapter 59), vol. 4, p. 667, no (2516). He declared it fair and authentic. Ahmed, Musnad, vol. 5, p. 18, no (2803), he recorded: I was behind the Prophet (pbuh) one day when he said, 'Oh young man, shall I teach you some words with which God will benefit you? To which I replied, yes.

[114] At-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Exercising mercy with youths'), vol. 4, p. 322, no (1920).

adorned with two wings.'" [115]

• In this can be seen the community's respect for the child of a martyr, as evidenced by Ibn 'Umar, who addressed that child, the son of (or, Ibn) Jafar Ibn Abu Talib, in such a manner that the orphan was reminded of the status of his father, in order that he might take pride in him and be comforted by the respect with which people regarded him.

6- By way of Anas Ibn Malik, who said, *"The Messenger of God said, 'No young man is generous and respectful towards an elderly man but that God appoints someone to likewise treat him generously and respectfully in his own old age."* [116]

The Etiquettes of Gatherings Reinforce Respect for Others:

The behavior of Muslims as council members or when they meet up with others is respectful towards them and considerate of their needs. A Muslim ought to, when a person rises from his place and is expected to return, save his place, and it is neither permissible for him to break up two persons who are seated next to one another nor for him to displace a weak or poor person in order to occupy his seat. These manners and instructions, simple as they may be, are symbolic of greater issues. They have an effect upon the development of character discipline insofar as they refine the soul and elevate its behaviors across the board, for whoever disciplines himself to deal in all sincerity with others and show them respect in trivial matters will find it most difficult to disregard their wishes and behave arrogantly towards them in serious matters. Rather, he will not display so much as a single disrespectful signal which has the potential to result in the group's loss of cohesiveness.

[115] Bukhari, Sahih (The Book of The Virtues of the Prophet 's Companions (Kitab Fada'il Ashab Al-Naby), chapter on 'The Virtues of Ja'far Ibn Abu Talib'), vol. 5, p. 20, no (3756).

[116] At-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Honoring the elders'), vol. 4, p. 372, no (2022).

1- By way of Abu Huraira, the Messenger of God said, *"If one of you stands up (or, according to the wording of Abu 'Awaana, whoever among you rises) from the place where he is sitting, then returns to it, he has the best right to it."* [117]

2- By way of Abdullah Ibn 'Amru, the Messenger of God said, *"It is not lawful that a man should separate two persons except with the permission of both of them."* [118]

3- By way of Ibn Umar, *"The Prophet forbade that any man should force his brother to rise from where he is seated in order that he might occupy his seat."* I asked Naafi', *"Is this in regards to the congregational prayer?"* and he replied, *"It is applicable to the congregational prayer and more".* [119]

4- By way of Anas Ibn Malik, who said, *"A plump domestic goat was milked for the Messenger of God while he was at the house of Anis Ibn Malik, then her milk was mixed with water from Anis' house's well. The Messenger of God was given a mug thereof and drank out of it when, as he removed the mug from his mouth, he found to his left Abu Bakr and to his right, a Bedouin. 'Umar was afraid that he would give it to the bedouin, so he said, "Give it to Abu Bakr, oh Messenger of God." But he gave it to the Bedouin, who was on his right, saying, 'Towards the right; always, towards the right.'"* [120]

• This demonstrates integrity and dedication to the rules governing character discipline. The Bedouin, had the Messenger of God passed the mug on to Abu Bakr, would not have found it to be inappropriate or perceived it as some sort of a slight, for Abu Bakr was his closest friend and deserving of being given priority and treated especially

[117] Muslim, Sahih (The Book of Etiquette of greetings (Kitab Al-Salam), chapter on 'When a person rises from his place and is expected to return, he has the best right to it'), vol. 4, p. 1715, no (2179). Ibn Majah, Sunan (Kitab Al-Adab, chapter on 'When a person rises from his place and is expected to return, he has the best right to it'), vol. 2, p. 1224, no (3717).

[118] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Break up two persons who are seated next to one another without their permission'), vol. 5, p. 291, no (4812). At-Tirmidhi, Sunan (Kitab Al-Adab, chapter on 'Not to Break up two persons who are seated next to one another without their permission'), vol. 5, p. 89, no (2752). Abu 'Issa declared it fair and authentic. 'Amir Al-Ahwal reported it by way of Amr Ibn Shu'aib.

[119] Bukhari, Sahih (The Book of Jumu'ah (Friday prayer), chapter on "Any man should not, in Friday prayer, force his brother to rise from where he is seated in order that he might occupy his sea'), vol. 2, p. 8, no (919).

[120] Bukhari, Sahih (The Book of Water Distribution (Kitab Al-Musaqah), chapter on 'Using water for drinking, permissibility to give water out in charity or a bequest whether measured or not'), vol. 3, p. 110, no (2393).

well due to the sacrifices he had made in propagating the religion and for the sakes of the Muslims. Indeed, 'Umar attempted to redirect the Messenger of God's actions such that Abu Bakr would be put ahead of the Bedouin, but the Messenger of God did not listen to him and passed it on to the Bedouin, allowing him to go first, because it was he who was at the right of the Messenger of God, and the Sunna is that we always start with and proceed to the right. Whoever shows respect towards others, such persons also receive respect.

• This is also a social grace, similar to those rules and manners which have been prescribed regarding behavior at gatherings where eating and drinking take place. Collectively, these manners insure fairness and respect among people. The food is served first to the person in charge, then it makes the rounds to the others, starting at the first person's right and progressing through the gathering. That is how it goes, whether he wants it or not; whether the guests want it that way or not; whether the status of the person seated to the right is higher or not. This is an etiquette based in the religion which contributes to the development of feelings of contentment, faith, justice, and equality.

5- By way of Sahl Ibn Saad Al-Ansaari, who said, *"The Messenger of God was brought a drink, and he drank from it. A servant-boy was to his right while the chiefs were to his left.* He said to the servant-boy, *'Do I have your permission to serve them?'* The servant-boy replied, *'God, no! Oh Messenger of God ; I will not willingly turn over to another such a thing as comes from you and is meant for me.' Then, the Messenger of God placed it in his hand."* [121]

6- By way of Abdullah Ibn Mas'ud, who said, *"The Messenger of God said, 'If three of you are together, let not two of you engage in a conversation which excludes the other; wait until you are in a larger group of people, lest he be saddened.'"* [122]

[121] Bukhari, Sahih (The Book of Gifts, its Virtue, Exhortation to give it out (Kitab Al-Hibah Wa Fadlaha Wa Al-Tahrid 'Alaiha), chapter on 'Individual's gift to the group'), vol. 3, p. 161, no 2641, and Muslim, Sahih (The Book of Drinks (Kitab Al-Ashribah), chapter on 'Recommendation to start distributing drinks always towards the right'), vol. 3, p. 1604, no (2030).

[122] Bukhari, Sahih (Kitab Al-Isti'zan, chapter on "No two persons engage in a conversation while excluding the third'), vol. 8, p. 65, no (6363). Muslim, Sahih (Kitab Al-Salam, chapter on 'Prohibiting two persons to engage in a conversation excluding the third without his permission'), vol. 4, p. 1718, no (2184).

Respecting Others by expressing Thanks for and Appreciation of their Efforts:

1- By way of Abu Huraira, from the Prophet, who said, *"God hows no gratitude to those who are ungrateful to their fellow men."* [123]

2- Al-Sa'ab Ibn Hathaama Al-Laiythi gave the Prophet a wild donkey/zebra حِمَارًا وَحْشِيًّا while he was at Al-Abwaa' or Waddaan, but he returned it. When Hesaw the expression on his face he said, *"If we hadn't been in a state of ritual purity we would not have refused it from you."*[124]

• From this story you can see that the Prophet was able to discern the change in his companion's face merely by glancing at him, and Heknew that he felt sad because he thought the Prophet did not value his gift enough to accept it. The Prophet explained to him the reason why he returned the gift, clarifying that it was not because he thought it to be unworthy or that he looked down upon the giver, but because he was in a state of ritual purity, and persons who are in a state of ritual purity are not allowed to accept game.

3- By way of Ali, *"The Prophet ordered Ibn Mas'ud to climb a tree. He ordered him to get something out of it for him, and his companions saw Abdullah Ibn Mas'uds' shins as he climbed the tree and started laughing at how spindly his calves were. The Messenger of God told them, 'Don't laugh; the leg of Abdullah Ibn Mas'ud will be heavier in the scales on the Day of Judgment than the Mountain of Uhud.'"* [125]

4- By way of Abu Musa, *"Asmaa', when she arrived, met 'Umar Ibn Al-Khattab, may God be pleased with him, in one of the streets of Medina.* He said, *'An Abyssinian woman, is that what we have here?' and she replied, 'Yes.'* Then, he chided her, 'And a fine people you are; if only you had

[123] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Showing gratitude to whoever does a favor), vol. 5, p. 280, no (4778), and Al-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Showing gratitude to whoever does a favor'), vol. 4, p. 339, no (1954). The Phrasing recorded by Al-Tirmidhi reads, "Whoever is ungrateful to people is likewise ungrateful to Allah." Al-Tirmidhi declared it fair and authentic.

[124] Bukhari, Sahih (The Book of penalty on Game (Kitab Jaza' Al-Sayd), chapter on 'Prohibiting a pilgrim in state of ihram to accept a living wild donkey offered as gift), no (1856),. Muslim, Sahih (The Book of Pilgrimage (Kitab Al-Hajj), chapter on 'Game is prohibited for a pilgrim in a state of ihram'), vol. 2, p. 850, no (1193).

[125] Ahmed, Musnad, vol. 2, p. 243, no (920).

not rushed to emigrate.' She said to 'Umar, 'You remained with the Messenger of God, who lightened your loads and educated the ignorant among you, while we fled with our religion. As far as this goes, I shall certainly make a point of returning after I have told the Messenger of God what you said.' Later, she returned and told him, *'The Messenger of God said, "Rather, you have performed emigration twice; you have emigrated to Medina as well as to Abyssinia."'"* [126]

• In these types of scenarios God orders the faithful to be good to mankind as a whole, in word and in deed. He says, *"and speak kindly to mankind"* [127]

Practicing Self-Respect:

1- By way of Jabir Ibn Abdullah, who said, *"The Messenger of God came to us and saw a man whose hair was wild and unkempt, pointing in all directions and remarked, 'Was he unable to find anything with which he might have tamed his hair?' Then he saw another man who was wearing dirty clothes and remarked, 'Was he unable to find any water with which to wash his clothing?'"* [128]

• This shows that it is incumbent upon Muslims to respect themselves and take care of their appearances so that, when they present themselves among others, it is clear that they have self-respect. He must show that he cares for his hair by brushing it and that he cares for his clothing by cleaning it. These are simple matters which do not take much effort, but they speak loads about how the individual takes care of and respects himself. Your pride and dignity are reflected in your appearance, and taking care of your own person is the first step towards taking care of and showing respect towards others.

2- Along these lines is the story regarding Abu Qataada Al-Ansaari, who told the Messenger of God, *"My hair falls at shoulder length; should I groom it?"* The Messenger of God replied, *"Yes, and treat it with digni-*

[126] Ahmed, Musnad, vol. 32, p. 290, no (19524).

[127] Surah Al-Baqarah: 83.

[128] Abu Dawud, Sunan (The Book of Vestment (Kitab Al-Libas), chapter on Cleaning garments'), vol. 4, p. 405, no (4059).

ty." Afterwards, Abu Qataada would always rub oil into it, sometimes twice a day, because the Messenger of God had ordered him to take good care of it. [129]

3- By way of Abu Sa'id, who said, *"The Messenger of God said, 'Let none of you cause himself to become worthy of disdain.' They replied, 'Oh Messenger of God, how could any of us act in such a way as to render his self despicable?'* He said, *'By observing something about which God has made a command and realizing that something needs to be said, but neglecting to speak up, which results in God,* the Exalted and Glorified, saying to him on the Day of Resurrection, *"What prevented you from speaking up regarding thus-and-such?"* to which he responds, *'I was worried about and afraid of the people,'* to which God will say, *'But, it was I whom you ought, really, to have been worried about and in fear of.'"* [130] This touches upon self-respect and feelings of personal responsibility towards the society. Having self-respect makes it easier for you to show respect to others.

The Prophet's Respect for the Opinions of his Companions, Consultation of them, and Praise for them for their Efforts:

1-During the Battle of Badr, when Al-Hubaab Ibn Al-Munthir suggested that the camp site be changed, the Prophet praised him due to the solidness of his suggestion, saying, *"Oh Hubaab, you led by foresight."* [131]

2-The Prophet followed the advice of the youths among his companions by going out to meet the enemy at the Battle of Uhud, on the outskirts of Medina. Even though his opinion differed from theirs, he hearkened unto them on account of the bravery and initiative they displayed. He wanted to encourage them and not cause their enthusiasm to wane. Even though they were defeated, some Quranic verses

[129] Malik, Muwatta' (The Book of Hair (Kitab Al-Sha'r), chapter on 'Trimming the hair'), vol. 2, p. 949, no (1738).

[130] Ibn Majah, Sunan (The Book of Temptations (Kitab Al-Fitan), chapter on "Enjoining what is good and forbidding evil"), vol. 2, p. 1328, no (4008).

[131] Al-Hakim, Mustadrak (The Book of the Knowledge of the Companions, may God be pleased with them (Kitab Ma'rifat As-Sahabah), chapter on 'The Virtues of Al-Habab Ibn Al-Mundhir Ibn Al-Jamuh, may God be pleased with him'), vol. 3, p. 483, no (5802).

touching upon the event were revealed in which the correctness of his having consulted with them was confirmed and continued consultation was made mandatory. God said *"It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him)."* [132]

3-The Prophet determined that coming up with new solutions by means of independent problem solving and contemplation of the best-interests of humankind would, inevitably, need to be engaged in. He made it his policy that merely offering a prospective solution which was arrived at by using one's mental faculties, for the common good, was rewarded. By way of *'Amru Ibn Al-'As we hear, "I heard the Messenger of God say, 'When a person faced with a decision uses his mental faculties to come up with a novel solution and gets it right, he earns two rewards. When he comes up with a solution and gets is wrong, he gets a single reward.'"* [133]

- Indeed, Hemade a habit of directing his companions to discover their individual potentials and make use of their God -given talents, developing them with practice, fighting by that means the mind-set of learned helplessness and dependence. He supported his companions as they made forays into solving problems which had no precedents, offering equal encouragement to those who came up with correct and incorrect solutions, as is evident in the story regarding the incident which occurred with the tribe of Banu Quraitha.

This he did in order to encourage the further development of their mental faculties as they tried to sort out issues and apply novel solutions to problems. Ibn 'Umar tells us, *"The Prophet, on the day of Al-Ahzab, said to us, emphatically, 'Let none of you pray the mid-afternoon prayer other than among the Banu Quraitha.' Then, along the way, the time for the mid-afternoon prayer came upon some of them. One faction of them said, 'We will not pray until we get there,' while another faction said, 'Uh uh; we shall*

[132] Surah Al-'Imran: 159.

[133] Bukhari, Sahih (The Book of Adhering to the Quran and Sunnah (Kitab Al-'Itisam Bi Al-Kitab Wa Al-Sunnah), chapter on 'The reward for the ruler who practises personal reasoning [Ijtihad'), vol. 9, p. 108, no (7438).

pray. That is not what he intended.' This was mentioned to the Prophet and he reproached not a one of them." [134]

• By way of Anis, *"The Prophet passed by a group of people who were cross-pollinating their trees and said, 'Even if you do not do that all will be well.'* He said, *'Later, when the crop was in, the fruit turned out to be extremely low quality dried up dates, and he passed by them* and said, *'What happened to your date palms?'* They replied, *'You said such-and-such'* and he replied, *'You know better about such matters as affect your every-day lives.'"* [135]

Practice and Examples Related to Freedom of Opinion and Choice:

1- By way of Ibn Abbas, *"Buraira's husband was a slave called Mughith. I can still see him running after her and crying, with tears running down his face and into his beard,"* said Ibn Abbas to the Prophet, who responded, *"Oh Abbas, isn't it amazing the way Mughith loves Buraira and Buraira hates Mughith?"* Then the Prophet said to Buraira, *"Will you not take him back?"* and she inquired, *"Oh Messenger of God, are you giving me a command?"* He responded, *"I am naught but a mediator," to which she replied, "I have no need of him."* [136]

• The Prophet taught his companions to respect the differences among individuals, for each human being has a vision which is in accord with the temperament which permeates his spirit, and we must co-exist and communicate with one another. We must acknowledge our differences and not reproach others for differing from us. Aisha tells us, *"I heard the Prophet say, 'Spirits are as conscripted soldiers. Those which recognize and understand one another will get along marvelously, while those which find each other strange and incomprehensible will be at*

[134] Bukhari, Sahih (The Book of Military Expeditions (Kitab Al-Maghazi), chapter on 'The Prophet 's return from Al-Ahzab, invasion and seizing of Bani Quraz'), vol. 5, p. 112, no (4169).

[135] Muslim, Sahih (The Book of Virtues (Kitab Al-Fada'il), chapter on 'The Obligation to abide by the commands of the Prophet (pbuh) regarding legal rulings unlike the worldly matters on which he stated his own point of view'), vol. 4, p. 1836, no (2363).

[136] Bukhari, Sahih (The Book of Divorce (Kitab Al-Talaq), chapter on The Prophet 's intercession for Burairah's husband'), vol. 7, p. 48, no (5338).

odds with one another.[137]

1- By way of Al-Husayn Ibn Muhsin, who said that he had a paternal aunt who had gone to the Prophet in some sort of need. She finished her business and he said to her, *"Do you have a husband?" "Yes," she said.* He asked, *"How do you deal with him?"* She said, *"I give him nothing more than what I am unable to keep away from him." He said, "You should watch where you stand with him, for he is no other than your paradise and your hellfire."* [138]

Respect for Others and Thinking the Best of Them:

1- By way of Abu Huraira, *"The Messenger of God said, 'Be careful as regards conjecture, for truly, conjecture is the least trustworthy of speech. Neither spy nor snoop, seeking to expose the flaws of men which have been hidden from open view. Engage not in mutual hatred, and be as brethren to one-another.'"* [139]

• Part of respecting others is refraining from thinking the worst of them on the basis of preconceived notions regarding them which may prove to be untrue. Opinions formed on the basis of unfounded conjecture and speculation harm the other person and deprive us of really getting to know the truth regarding them.

• Regarding that, Allah says, *"O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done."* [140] and *"O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin."* [141]

[137] Bukhari, Sahih (Kitab Ahadeeth Al-Anbiya'), chapter on 'Spirits are as conscripted soldier'"), vol. 4, p. 134, no (3371).

[138] Ahmed, Musnad, vol. 31, p. 341, no (19003).

[139] Bukhari, Sahih (Kitab An-Nikah, chapter on 'Impermissibility to propose to an already engaged woman'), vol. 7, p. 19, no (5198).

[140] Surah Al-Hujurat: 6.

[141] Surah Al-Hujurat: 12.

2- The Prophet was eager to learn about the thoughts of other nations in order to distinguish the true from the false and uncover the essence of their cultures. He ordered Zaid Ibn Thabit to learn the language of the Jewish people as well as Syriac [142] in order that he might be able to correspond with them, call them to Islam, establish dialogues with them, and understand the writings which they read unto him, all of which he wanted to do in such a manner as not to allow his thoughts regarding them to be based upon prejudicial conjectures, speculations, or thoughts.

3- By way of Abdulrahman Ibn Abu Layla, who said, *"Sahl Ibn Hunaif and Qays Ibn S'ad were sitting at Al-Qadissiyya when a funeral procession passed by them and they arose.* It was said to them, *'She is from the local people, that is, the people of the covenant.'* They replied, *'The Prophet arose when he was passed by a funeral procession and it was said to him, "This is the funeral of a Jewish woman"* to which he replied, *"Does she not have a soul?"'"* [143]

Thinking the Best of your Wife and Respecting her Dignity:

1- By way of Jabir, who said, *"The Messenger of God prohibited men from sneaking up on their families by night in such a way as to suggest that they suspected treachery or in order to catch them misbehaving."* [144]

2- By way of Abu Huraira, *"A Bedouin came to the Messenger of God and said, 'My wife bore a dark-skinned boy and I emphatically denied that he was mine.'* The Messenger of God inquired of him, *'Do you have any camels?'* and he replied, *'Yes.'* He asked, *'So, what color are they?'* He said, *'Ruddy.'* He continued, *'Are there any among them which are more ash-colored?'* He said, *'In fact, there is an ash-colored one ____ among*

[142] At-Tirmidhi, Sunan (Kitab Al-Isti'zan, chapter on 'Teaching Syriac'), vol. 5, p.67, no (2715).

[143] Bukhari, Sahih (Kitab Al-Jana'iz, chapter on 'Standing up when a Jewish funeral procession passes by'), vol. 2, p. 85, no (1324). Muslim, Sahih (Kitab Al-Jana'iz, chapter on 'Standing up when a funeral procession passes by'), vol. 2, p.661, no (961).

[144] Muslim, Sahih (The Book of Government (Kitab Al-Imara), chapter on 'Impermissible for traveling person to sneak up on their families by night'), vol. 3, p. 1528, no (1928). Bukhari, Sahih (The Book of Minor Pilgrimage (Kitab Al-'Umrah), chapter on 'Impermissibility for men to sneak up on their families by night upon reaching Madina'), vol. 2, p. 182, no (1829). The phrasing recorded by Bukhari does not include the Prophet 's words, "they suspected treachery or in order to catch them misbehaving."

them.' He inquired, 'And, how do you imagine its mother bore offspring which brought such a trait forward?' He said, *'Oh Messenger of God, by means of heritage.'* He continued, *'Could not he, perhaps, have inherited his differences from you as well?'" and he did not allow him to deny paternity of his son.* [145]

• The Prophet used logical, intellectual dialogue with the companion in order to get him to the point where he expressed good expectations of his wife and showed respect for her dignity. Logical dialogue is an effective teaching tool which helps to develop methodical thinking and potentiate the mind.

[145] Bukhari, Sahih (Kitab Al-'Itisam Bi Al-Kitab Wa Al-Sunnah, chapter on 'Using simile as means of illustration'), vol. 9, p. 102, no (7400).

The Value of Love

Lo! my Lord is Merciful, Loving
(HUD: 90)

On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.
(MARYAM: 96)

Soon will Allah produce a people whom He will love as they will love Him.
(AL-MA'IDA: 54)

Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful.
(AL-HASHR: 9)

Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.
(AL 'IMRAN: 31)

We ordained in the hearts of those who followed him Compassion and Mercy.
(AL-HADEED: 27)

Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah.
(AL-BAQARA: 165)

Encouragement to Love and Make Others Feel Loved:

1- The reward of those who love is that they get to be with those whom they love in this world and the hereafter. By way of Anis, may God be pleased with him: *"A man asked the Prophet about the hour, saying, 'When is the hour (of judgment)?'* He replied, *'And what have you prepared for it?'* He said, *'Nothing, except that I love God and his Messenger s.'* He replied, *'You will be with those whom you loved.'"* Anis said, *"We celebrated nothing as we did the Prophet 'swords, 'You will be with those whom you loved.'"* Anis said, *"Because I love the Prophet, Abu Bakr, and 'Umar I hope to be with them due to my love for them, even if the deeds I perform are not comparable to their deeds."* [146]

• Here the Prophet uses the question as an instructional aid of a different stripe. The companion asked a question regarding the resurrection, a matter which God has left undisclosed and kept the knowledge of to Himself, and the Prophet redirected his inquiry to a separate issue, knowledge regarding which would be beneficial to him. He asked him how he had prepared himself for the thing about which he was inquiring and what was he expecting to find when it came. The companion responded, "nothing, other than that I love God and His Messenger," and the Prophet gave him the good news that that love of his was enough to put him with his beloved in the hereafter. Every love requires of he who loves that he should obey the wishes of his beloved and take on his character traits, morals, and manners insofar as possible.

2- Whoever has a true and sincere love will be blessed -by virtue of that love- to be sheltered by God on the Day of Resurrection. By way of Abu Huraira, from the Prophet, who said, *"Seven will be sheltered beneath the shade provided by God on the Day when no shelter other than His will be found: the just leader, the youth who grows up devoted to God, the man whose heart is tied up with and invested in the mosque, a pair of men who love God and meet with as well as depart from one another due to their love of God, the man who refuses to yield to seduction by a beautiful and high status woman, telling her that his fear of God prevents him from having a relationship with her, the man who is so genuinely anonymous and under the radar about the wealth he expends upon charitable causes that his left hand*

[146] Bukhari, Sahih (The Book of The Virtues of the Prophet 's (pbuh) Companions (Kitab Fada'il Ashab An-Nabi), chapter on'The Virtues of 'Umar Ibn Al-Khattab'), vol. 5, p.12, no (3732).

has no idea what his right hand is doing, and the man who, in solitude, thinks about and ponders upon God such that tears flow from his eyes." [147]

• Love, in Islam, is reserved for God. By "love" we mean the pure form thereof which is for the sake of moral values, not that which is subservient to changing aspirations or worldly goals. If it is rooted strictly in the love of God it will produce the best and most fitting benefits for both humanity and the world in general. In the context of our religion, love must be built upon an exacting intellectual and spiritual foundation in the presence of which it flourishes and in the absence of which it withers. This foundation offers protection from the emotional chaos which prevails when people arbitrarily alternate between love and hate, neither emotion having come about for any particular reason.

3- A person experiencing sincere and pure love is blessed to feel the sweetness of faith in his heart. By way of Anis Ibn Malik, may God be pleased with him, who said, *"The Prophet said, 'No-one has discovered the sweetness of faith until he loves an individual exclusively for God's sake, and until his faith is so intense that he would prefer to be thrown into a fire rather than to go back to a state of disbelief, after having been rescued from it by God, and until God and His Messenger are more beloved by him than anything else.'"* [148]

• This amounts to an encouragement towards and endorsement of the value of love, for the Prophet established a causal connection between a believer experiencing the sweetness of faith in his heart and the experience of loving others purely for God's sake, hating injustice and wrongdoing as intensely as one would hate being thrown back into a fire he had been rescued from.

4- Whoever's love is sincere and pure has perfected his faith. By way of Mu'ath Ibn Anis Al-Juhani, *"The Messenger of God said, 'The person who gives for God's sake, with-holds for God's sake, loves for God's sake, hates for God's sake, and marries for God's sake, he has achieved perfect faith."* [149]

[147] Bukhari, Sahih (The Book of The Virtues of the Prophet 's (pbuh) Companions (Kitab Fada'il Ashab An-Nabi), chapter on'The Virtues of 'Umar Ibn Al-Khattab'), vol. 5, p.12, no (3732).

[148] Bukhari, Sahih (The Book of The Virtues of the Prophet 's (pbuh) Companions (Kitab Fada'il Ashab An-Nabi), chapter on'The Virtues of 'Umar Ibn Al-Khattab'), vol. 5, p.12, no (3732).

[149] Malik, Muatta' (Kitab Al-Sha'r, chapter on 'Loving one another for the sake of God "), vol. 2, p. 954, no (1748).

5- The love of God is due to those who love His creation and interact with those whom He created, visiting with and having empathy for them out of their love for God, sincerely for His sake. Abu Idrees Al-Khawlaani said, *"I went into the mosque at Damascus and caught sight of a young man in the bloom of his youth whose countenance exuded light. I saw that, when differences arose among the people who were with him, they consulted with him followed his instructions, so, I asked about him and was told, 'That is Mu'ath Ibn Jabal."* On the following day I departed and found that he had left before me. I caught up to him as he was praying and waited until he was done praying, then approached him face to face and bid him a greeting of peace, telling him, 'By God, I certainly do love you for the sake of God. 'He said, 'For the sake of God ?' and I said, 'For the sake of God. 'He repeated, 'For the sake of God ?' and I said, 'For the sake of God. 'He said once more, 'For the sake of God ?' and I said, 'For the sake of God. ' Then, he grabbed hold of the edges of my mantle and pulled me towards him, saying, 'Then, be happy, for I without a doubt heard the Messenger of God say, *"Allah, Blessed and Exalted may He be, says, 'My love is obligatory towards those who love one another for My sake; those who sit with one another and exchange visits with each other, each one striving to exert himself for My sake."'"* [150]

• Regarding this issue, Abu 'Abasa said, *" I heard the Messenger of God remark, 'Truly, God, the Almighty and Exalted, says, "My love is the right of those who love one another for My sake; My love is the right of those who purify themselves for My sake; My love is the right of those who mutually strive for My sake; those who exchange visits with one another for My sake; My love is the right of those who mutually strive and expend effort for My sake; My love is the right of those who come to the aid of one another for My sake.'"* [151]

6- By way of Anis Ibn Malik, *"A man was with the Prophet and a man passed him by, so he said, 'You know, that one, I really love him.' The Prophet said, 'Tell him.' He caught up to him and said, 'I really love you for the sake of God. ' He replied, 'I, too, love you as you love me, for His sake.'"* [152]

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[150] Majma' Al-Zawa'id (Kitab Az-Zuhd, chapter on "Loving one another for the sake of God the Almighty "), vol. 10, p. 279. Al-Haithami said, Al-Tabarani recorded it in Al-Mu'jam Al-Kabeerr, Al-Awsat and Al-Saghir, Ahmed likewise recorded and its chain of narrators is trustworthy.

[151] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Telling one another about sharing love for the sake of God Almighty'), vol. 5, p.406, no (5084).

[152] Muslim, Sahih (The Book of Repentance (Kitab At-Tawbah), chapter on 'Promoting repentance, rejoice at declaring it'), vol. 4, p. 2120, no (2675).

• This shows that we ought to give expression to our love, not hide it, for it is by letting others know how we feel that love is spread through society.

The Love of God, Almighty and Exalted be He:

1- By way of Abu Huraira, who reported that the Messenger of God, said, *"God, Almighty and Exalted be He, says, 'I am as my servant suspects me to be, and I am with him whenever and however he remembers me. I swear by God, God is more overjoyed by the repentance of his servant than any of you would be if he were lost in a barren wilderness, having been separated from the beast of burden carrying all of the supplies upon which he depended for survival itself, and suddenly found it. Whoever approaches me a hand's-span, I approach him an arm's-length, and whoever approaches me an arm's-length, I approach him a league, and if he comes towards me walking, I walk towards him at a quickened pace."* [153]

2- By way of Abu Huraira, who said, *"The Messenger of God said, 'Truly, God says, "Whoever makes an enemy of one who depends upon me for protection, I declare war upon him. My servant can come near me by nothing that is more precious to me than that which I have prescribed upon him as mandatory. My servant ceases not to grow closer and closer to me by means of supererogatory acts of worship until I love him, and, when I love him, I become the hearing by which he hears, the sight by which he sees, the hand by which he strikes out, and the feet by which he walks. If he asks me for something I grant it to him and if he seeks my protection from anything I protect him. I experience no ambivalence regarding any of My actions comparable to the ambivalence I experience when taking the soul of the believer who does not want to die, for I hate to do anything which he dislikes."'"* [154]

3- By way of Aisha, may God be pleased with her, who said, *"One night, the Prophet said, 'Aisha, Allow me to spend this night worshipping my lord.'* I said, *'By God, I do love to have you close by, as do I love whatever gives you pleasure.'* She said, *'He got up to purify himself, then, he got up to pray, and he did not stop crying until his lap was wet.'* She said, *'Then,*

[153] Bukhari, Sahih (Kitab Ar-Riqaq, chapter on 'Humility'), vol. 8, p. 105, no (6581).

[154] Al-Ihsan Bitartib Sahih Ibn Hibban (chapter on At-Tawbah, believers are to cry over the sins they committed when praying alone in seclusion), vol. 2, p. 9, no (619). Abu Al-Sheikh, Akhlaq An-Nabi: It was my night, he came [the Prophet] to my bed and held me close and said, 'Aisha, Allow me to spend this night worshipping my lord.', vol. 3, p. 120, no (544).

he cried and did not stop crying until his beard was wet.' She said, *'Then, he cried and did not stop crying until the ground was wet. Then, Bilal came to announce to him that prayer time had come, and, when he saw him crying,* he said, *"Oh Messenger of God, why do you cry when God had forgiven you what sins you have already committed as well as those you have yet to commit?"*

He said, *"Shall I not be a grateful servant and worshipper? Indeed, a verse has been revealed to me this night, woe be unto he who does not ponder it " Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise."* [155]

• The Prophet, despite his love for Lady Aisha and how dear she was to him, responded to his yearning for his Beloved Creator by asking her permission to leave off spending time with her in order to engage in prayer and worship. Then, when Bilal asked him why he was crying in the presence of God and was so demanding with himself as regards worship, remaining in prayer until his feet were swollen, seeing as God had forgiven him his past as well as his future sins, he clarified that whoever seeks love must exert himself so as, by his great efforts, to demonstrate his love. He must work harder even than those who seek forgiveness, for forgiveness requires one to be grateful, not to exert effort. The thanks due to God is tremendous, for it can never be sufficient to the blessings already bestowed by the Creator, nor can it ever be deserving of increased benevolence on His part.

• This also demonstrates for us the love of Lady Aisha for the Prophet and her comprehension of his relationship with God and his accompanying responsibility towards God to convey the trust which was upon him. She described the intensity of her desire to be close to him with delicacy and tenderness, making it clear to him that that, even so, her wish to see him have what he desired and loved was even greater.

[155] Muslim, Sahih (Kitab Al-Birr wa Al-Silah Wa Al-Adaab, chapter on 'Dutifulness towards parents and they deserve it best'), vol. 4, p. 1974, no (2548).

• We see here, also, the respect shown by the Prophet towards his wife. He asked her permission to allow him to leave off visiting with her on that particular night. Never did the mothers of the believers receive any treatment at the hand of the Prophet other than kindness, love, and respect.

Love for Parents:

1- By way of Abu Huraira, who said, *"A man came to the Messenger of God and said, 'Who, among mankind, is most entitled to my good companionship?'* He said, *'Your mother.'* He said, *'Then who?'* He replied, *'Then, your mother.'* He continued, *'Then who?' and he repeated, 'Then, your mother.'* He asked once again, *'Then who?' to which he replied, 'Then, your father.'"* [156]

• The Prophet commanded his companions to honor their parents and maintain good relationships with them by fulfilling God's requirements as stated in the
"Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."" [157]

2- By way of Ibn 'Umar, *"A man came to the Messenger of God saying, 'I have committed a grave sin. Is there any penance for me?'* He said, *'Do you have a mother?'* He replied, *'I do not.'* He asked, *'Do you have a maternal aunt?'* He said, ***'Yes.'*** He instructed him, 'Then, treat her well and take care of her.**'"** [158]

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[156] Surah Al-Israa': 23-24.

[157] At-Tirmdhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Dutifulness towards maternal aunt'), vol.4, p. 313, no (1904), Al-Hakim, Mustadrak (Kitab Al-Birr Wa Al-Silah), vol. 4, p. 171, no (7216), he declared it authentic and meets the criteria laid down by Bukhari and Muslim, but they did not record it in their Sahihs.

[158] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Dutifulness to parents'), vol. 5, p. 412, no (05101), Al-Hakim, Mustadrak, by way of Abu Al-Tufayl 'Amir Ibn Wathila, vol. 3, p. 717, no (6595), he recorded it with authentic chain of transmission that meets the criteria laid down by Bukhari and Muslim, but they did not record it in their Sahihs.

• In Islam, the category "mother" is understood to encompass the mother, maternal aunt, paternal aunt, grandmother, and the wife of one's father. The Muslim is required to treat well and be generous and kind towards all of them. God Almighty made taking care of and being good to a mother or a maternal aunt among the expiations for sins and blots upon the character.

3- By way of Abu Al-Tufayl, who said, *"I saw the Prophet, at Al-Ji'arana, apportioning meat. In those days I was but a lad, carrying a camel's bone. Suddenly, a woman approached who kept coming closer until, when she was quite near the Messenger of God, he spread out his mantle for her and she sat upon it. I said, 'Who is she?' and they told me, 'That is his mother, the wet nurse who fed him.'"* [159]

• The circle of persons encompassed by the command to love, honor, and treat with sincerity and kindness as well as love extends to relatives through breast-feeding, and one of the distinctions of Islam's Shari'ah is that it declares breast feeding to be a means of creating legitimate familial relationships which demand love and affection.

4- By way of Abdullah Ibn *'Umar, "A Bedouin man caught up with him in the streets of Mecca, and Abdullah greeted him with peace and seated him upon a donkey which he had been riding.* He took the turban off of his head and gave it to him, and Ibn Dinar remarked, ***'We said to him,*** *"May God correct and fix you, those people are nothing but Bedouins and they are pleased and satisfied with simple things."* Abdullah replied, *"I tell you, his father was a dear friend of 'Umar Ibn Al-Khattab's, and I heard the Prophet declare, 'Indeed, the most comprehensive of the ways in which a person can express his fealty is for the son to maintain good relationships with the persons who were most dear to and beloved of his father.'"""* [160]

• This points out a practice specific to Islam as regards fealty to parents, that being the act of remaining true and good to them after their deaths by means of showing affection to, endearing oneself to, and giving to such persons as had relationships with them during their life-time's, like their friends, neighbors, and blood relatives.

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[159] Muslim, Sahih (Kitab Al-Birr Wa Al-Silah Wa Al-Adaab, chapter on "Virtue of maintaining ties with the parents' friends and their like"), vol. 4, 1979, no (2552).

[160] Al-Hakim, Musradrak (Kitab Al-Birr Wa Al-Silah), vol. 4, p. 196, no (7349), he recorded it with authentic chain of transmission that meets the criteria laid down by Bukhari and Muslim, but they did not record it in their Sahihs.

Acts Springing out of Love and their Appearance:

1- By way of Anis Ibn Malik, may God be pleased with him, who said, *"A woman came to Aisha, may God be pleased with her, begging.*She had with her two young boys, and Aisha gave her three dates. The woman gave each of the boys one date, holding on to the third date for herself. Each boy ate his date, then, she reconsidered the remaining date and broke it into two halves, giving each of her young sons one of them. Later, the Prophet came and she told him what had transpired, and he said, *'Why does her action surprise you? Indeed, it was by the mercy of God upon her which enabled her to be merciful towards her sons.'"* [161]

• This shows the Prophet taking advantage of a learning opportunity in order to reveal the value of love and mercy on that occasion. Any trainer must make use of such issues as come up when he is with his trainee in order to forge links between real life experience and moral values.

2- By means of Abu Tharr, who said, *"The Prophet said to me, 'I emphatically order you to dismiss as useless nothing whatsoever of good behavior, even if it be no more than meeting your brother with an open and happy face, or no more than that you fill the vessel of your brother from your bucket.'"* [162]

3- By way of Jabir Ibn Abdullah, who said, *"The Messenger of God said, 'Every good and kind deed is charity, and among the habitual good deeds are meeting your brother with a pleasant expression on your face and filling his vessel from the bucket you use to retrieve water.'"* [163]

4- By way of Anis, may God be pleased with him, *"The Prophet said, 'None of you has faith until he loves for his brother what he loves for himself.'"* [164]

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[161] Muslim, Sahih (Kitab Al-Birr Wa Al-Silah Wa Al-Adaab, chapter on "Meeting people with an open happy face'), vol. 4, p. 2026, no (2626).

[162] At-Tirmdhi, Sunan (Kitab Al-Bir Wa Al-Silah, chapter on "Meeting people with an open happy face and saying good words'), vol. 4, p. 347, no (1970). Abu 'Issa declared it fair.

[163] Bukhari, Sahih (Kitab Al-Iman, chapter on 'Faith means to love for one's brother what he loves for himself'), vol. 1, p. 12, no (13), and At-Tirmdhi, Sunan (Kitab Sifat Al-Qiyamah, chapter 59), vol. 4, p. 667, no (2515).

[164] Ibn Hibban, Sahih (Kitab Al-Birr wa Al-Ihsan, chapter on 'Companionship'), vol. 1, p.388, no (567).

5- By way of Anis Ibn Malik, *"The Messenger of God said, 'No two persons love each other for the sake of God except that the better of the two is he whose love for his companion is more intense.'"* [165]

6- By way of Abu Al-Dardaa', who said, *"The Messenger of God said, 'No Muslim worshipper supplicates on behalf of his brother, secretly, except that an angel says, "And for you something similar."'"* [166]

7- Uthman Ibn Talha said, *"I heard the Messenger of God say, 'Three things guarantee your brother's affectionate care for you; greeting him with peace when you meet him, making room for him at gatherings, and calling him by the name which is most beloved to him.'"* [167]

8- By way of Hanthala Ibn Jidhyim, who said, *"The Messenger of God liked to call men by the names which they loved the most, whether using a proper name or a descriptive nick-name.'"* [168]

9- By way of 'Ata Ibn Abu Muslim Al-Khurasaani, who said, *"The Messenger of God said, 'Shake hands and rancor will depart from you; exchange gifts and love one another and hatred will disappear.'"* [169]

• Therefore love, even though it is an action of the heart, nonetheless can be strengthened by and shown to be present by means of manners and moral behavior. Hand-shaking and gift-giving are two means of expressing love for others and purifying the heart such that aversions disappear, as, indeed, the two actions strengthen social ties.

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[165] Muslim, Sahih (The Book of Making Remembrance of God and Supplication (Kitab Al-Dhikr Wa Al-Du'aa), chapter on 'The virtue of supplicating Allah on behalf of Muslims'), vol. 4, p. 2094, no (2732).

[166] Al-Hakim, Mustadrak (Kitab Ma'rifat As-Sahabah, chapter on 'The virtues of 'Uthman Ibn Talha"), vol. 3, p. 485, no (5815). Al-Haithami, Majma' Al-Zawa'id (Kitab Al-Adab, chapter on 'What brings about love'), vol. 8, p. 82, he said that Al-Tabarani recorded it in Al-Awsat with Musa Ibn Abd Al-Malak Ibn 'Umair in the chain of transmission whose narration is deemed weak.

[167] Al-Tabarani, Al-Mu'jam Al-Kabeer, vol. 4, p. 15, no (3499). Al-Haithami, Majma' Al-Zawa'id (Kitab Al-Adab, chapter on 'Calling people by the names which they love the most'), vol. 8, p. 56, he said, Al-Tabarani recorded and its chain of transmission is trustworthy.

[168] Malik, Muwatta' (Kitab Husn Al-Khuluq, chapter on 'Desertion'), vol. 2, p. 908, no (1651). Bukhari, Al-Adab Al-Mufrid, (chapter on accepting gifts), p. 208, no (594). It includes the Prophet 's words; exchange gifts and love one another.

[169] Al-Tabarani, Al-Mu'jam Al-Awsat, vol. 8, p. 341, no (7693).

10- By way of Abu Huraira, who said, *"The Messenger of God said, 'Truly, the most beloved among you, to me, is the most beautiful among you as regards morals and manners; the easy-going, who reach out and are reached out to. Also, the most reprehensible of you to me are those who run around taking tales from here to there, who cause divisiveness among persons beloved of one another, who seek to weight the righteous down with difficulties and corruption.'"* [170]

11- By way of Abu Tharr, who said, *"The Messenger of God said, ' The smile which you engage in while your brother is looking at your face is considered a charity on your part. The command to engage in what is right and good as well as the forbidding of engaging in that which is wrong and bad, both are acts of charity. The guidance which you offer to a man when he has lost his way in a strange land is charity. The sight which you employ on behalf of a man whose vision is poor is charity. Your removal of a stone, a thistle or thorn, or a bone from the way is charity. The pouring you undertake from your bucket into your brother's pail is a charity you have undertaken.'"*[171]

Love and Affection towards Orphans:

1- By way of Abu Huraira, may God be pleased with him, who said, *"A man complained to the Prophet regarding the hardness of his heart, and he said, 'If you desire your heart to become tender, feed the poor and comfort the orphans.'"* [172]

2- By way of Sahl Ibn Sa'd, who said, *"The Prophet said, 'I and the orphan's guardian are like this in Paradise.' And he put his middle and index fingers together."* [173]

• This is an example of the Prophet using perceptible signals as educational aids to clarification. He used his fingers to demonstrate the negligible distance separating the Prophet from the orphan's guardian in Paradise, it being naught but the distance between two fingers held

[170] At-Tirmdhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on "Doning and enjoining good deeds"), vol. 4, p. 339, (1956).

[171] Al-Baihaqi, Shu'ab Al-Iman, vol. 13, p. 390, no (10523).

[172] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Wronging an orphan'), vol. 5, p. 141, no (5107).

[173] At-Tirmidhi, Sunan (Kitab Sifat Al-Qiyamah, chapter 44), vol. 4, p. 653, no (2487), Abu 'Issa declared it fair and authentic yet strange in this regard of its chain of transmission.

up beside one another.

Altruism and Monetary as well as Abstract Contributions are the Most Observable Manifestations of Love:

1- By way of Anis, may God be pleased with him, who said, *"When the Prophet arrived at Medina the emigrants approached him, saying, 'Oh Messenger of God, never have we come across a people who so earnestly seek to give what they have much of, nor who stretch out what is dear and rare to them, sharing it, than the people who have received us here, as their own. They have undoubtedly relieved us of our privations and made us partners in their blessings. Indeed, we fear that they will take all of the rewards.' He said, 'No; not so long as you are petitioning God on their behalves, singing their praises.'"* [174]

• This spirit of altruism and love which the Prophet gave currency to among the Meccan emigrants and the natives of Medina is what shaped the character of the culture they belonged to, which was able, in a very short span of time, to build up the glory and power of Islam and its adherents.

2- By way of Anis, may God be pleased with him, who said, *"When Abdullah Ibn 'Awf arrived the Prophet established brotherhood between him and S'ad Ibn Al-Rabi'i.* Being a very wealthy man, S'ad said to him, *'The Ansar know that I am among the wealthiest indigenous residents of Medina. I shall split my possessions and money with you, each of us getting half. I have two wives. See which one pleases you the most and I will divorce her so that, when she is eligible for re-marriage, you may marry her.'* Abdulrahman said, *'May God bless you in your family.'* He did not depart on that day until he had been given something of the finest milk and yoghurt/ghee and cheese, nor had very much time elapsed before the Prophet came to him and found him adorned with the yellowish tinge of the bride-groom's perfume, whereupon the Messenger of God inquired of him, *'How are you, and, what is going on?'* He said, *"I married an Ansari woman today,'* to which He responded, *'What did you give her as a*

[174] Bukhari, Sahih (The Book of The Virtues of the Helpers in Madina (Kitab Manaqib Al-Ansar), chapter on 'The Prophet 's declaration of brotherhood between the Muhajirin and Ansar'), vol. 5, p. 31, no (3827).

dowry?' and he replied, *'The worth of a piece of gold,' or, 'A chunk of gold.' He then said, 'Throw a wedding feast, even if it be with but a single ewe.'"* [175]

3- By way of Abdulrahman Ibn Abu Bakr, who said, *"The Messenger of God said, 'Is there any among you who has fed a poor person today?'* Abu Bakr said, *"I was at the mosque today when suddenly a begger was before me, beseeching. I saw that Abdulrahman had a crust of bread in his hand, so I took it and gave it tohim.'"*[176]

4- 'Umar Ibn Al-Khattab remarked, *"The Prophet ordered us to give charity and I was in a position to give money,* so I said, *'Today I will outstrip Abu Bakr.'* Then I went, half of my wealth with me, to the Messenger of God, who asked me, *'What have you retained for your family?' I responded, 'As much as I have brought.'* Then, Abu Bakr arrived with everything that he owned and He asked, *'Oh Abu Bakr, what have you retained for your family?' to which he responded, 'I have retained for them God and His Messenger s.'* I then said, *'Good Lord! I will never be able to do more than he does, no matter what.'"* [177]

• Their moral consciences were highly evolved, such that they felt they were responsible and answerable for their actions in front of God, His Messenger s, and the believers. God said, *"And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did.""* [178]

• By way of Abu Huraira, who said, *"The Messenger of God said, 'Truly, God does not take notice of your appearances and possessions; rather, He looks into your hearts and deeds.'"* [179]

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[175] Abu Dawud, Sunan (Kitab Az-Zakat, chapter on 'Seeking charity in mosques'), vol. 2, p. 376, no (1667). Al-Hakim, Mustadrak (Kitab Az-Zakat), vol. 1, p. 571, no (91501), he declared it authentic that meets the criteria laid down by Muslim, but they [Bukhari and Muslim] did not record in their Sahihs.

[176] Abu Dawud, Sunan (Kitab Az-Zakat, chapter on 'Dispensation'), vol. 2, p. 379, no (1675), At-Tirmidhi (Kitab Al-Manaqib, chapter on 'The Virtues of Abu Bakr and 'Umar, may God be pleased with them'), vol. 4, p. 615, no (3675).

[177] Surah At-Tawbah: 105.

[178] Muslim, Sahih (Kitab Al-Birr Wa Al-Silah wa Al-Adaab, chapter on "Prohibiting wronging, disappointing, disdaining a Muslim, protecting his blood, honor and property"), vol. 4, p. 1986, no (2564).

[179] Ibn Majah, Sunan (Kitab Al-Tahara, Sunan pertaining to it, chapter on 'Removing minor ritual impurity [Istinja] using stones, prohibiting using dung and cadaver"), vol. 1, p. 114, no (313).

Love of the Prophet and his Companions:

1- By way of Abu Huraira, who said, *"The Messenger of God said 'My relationship to you is just as the relationship between a father and his children.'"* [180]

2- By way of Hudhayfa Ibn Al-Yaman said regarding the Battle of Ahzab, *"After I got to him and had delivered the news about the people I felt the frigidness, so he covered me with the excess material of a cloak he was wearing that he offered prayers in. I slept soundly until morning, and, when I awakened, he said, 'Wake up, Sleepy Head.'"* [181]

• We see here that Hudhaifa did not notice the cold, despite its sharpness, until he had already executed the command of the Prophet and informed him regarding what the people were up to. Then, the Prophet placed his cloak upon him, and he slept, unaware of the cold, peacefully. The Prophet allowed him to sleep, returning to make sure he was okay the following morning when he did not awaken, playfully addressing him as 'Sleepy-Head.' His love of his companions was marvelous, and he treated them with kindness, concern, and gentleness.

3- Jurair Ibn Abdullah, may God be pleased with him, said, *"The Prophet since the day I became a Muslim, never turned away from me, nor did he ever see me except that he smiled."* [182]

• It would appear, from this tradition, that the Prophet was in the habit of interacting with all of his companions, being friendly towards and attempting to draw them close to him, in such a manner that each of them felt he had been singled out for special attention and was delighted by the status he enjoyed with the Messenger of God s. Friendliness and accessibility are among the most efficacious methods which may be utilized in imparting character discipline.

They ease comprehension and contribute to the development of an internal locus of control and the motivation to act in accordance with

[180] Muslim, Sahih (The Book of Jihad and Military Expedition (Kitab Al-Jihad Wa Al-Siyar), chapter on 'The battle of Ahzab'), vol. 3, p. 1414, no (1788).

[181] Bukhari, Sahih (Kitab Manaqib Al-Ansar, chapter on 'Jarir Ibn Abduallah Al-Bajli, may God be pleased with him'), vol. 5, p. 39, no (3870).

[182] Surah At-Tawbah: 128.

the teachings, all out of a desire for the approval of the one who issues the commands.[183]

• In His description of the Prophet God says, *"Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful."*

4- By means of Sahl, may God be pleased with him, we hear a story about a woman coming to the Prophet with an as-yet untailored woven garment.*"He asked those around him, 'Do you know what a mantle is?'* They said, *'It is a covering."* He said, *"Yes."*

…..She said, *'I wove it with my own two hands and have come to fit you with it. The Prophet, having need of it, accepted it and went out among us clothed therein. A particular person remarked that it was beautiful, saying, 'Drape me in it; it is beautiful.'* The people said, *'You have not behaved well; the Prophet wore it because he is in need of it, then, you requested it, knowing that he will not refuse.' He went on, 'By God, I did not ask for it intending to use it as clothing but because I would like to be buried in it.' Sahl said, 'And, indeed, it became his burial shroud.'"* [184]

5- By way of Abdullah Ibn Mas'ud, *"The Prophet taught me the testimony of faith with my palms encompassed within his, the same posture he adopted when teaching me surahs from the Qur'an."* [185]

The Love of the Prophet towards his Family Members:

1- By way of Ibn Abbas from the Prophet, who said, *"The best among you are those who are best to their families, and I am the best among you to my family."* [186]

[183] Bukhari, Sahih (Kitab Manaqib Al-Ansar, chapter on 'Jarir Ibn Abduallah Al-Bajli, may God be pleased with him'), vol. 5, p. 39, no (3870).

[184] Surah At-Tawbah: 128.

[185] Muslim, Sahih (The Book of Prayer (Kitab As-Salat), chapter on Saying Tashahud [Testification of faith] in prayer'), vol. 1, p. 302, no (402).

[186] Ibn Majah, Sunan (Kitab An-Nikah, chapter on 'Good companionship of women'), vol. 1, p.636, no (1977).

2- By way of Aisha, who said, *"The Messenger of God said, 'Truly, among the believers whose faith is most refined are those whose manners and morals are most finely developed and who treat their families with the greatest kindness."* [187]

3- By way of Aisha, who said, *"I used to drink, during my period, then pass the cup to the Messenger of God and he would place his mouth at the location my mouth had occupied and drink. I used to gnaw the meat off of bones when I was on my period, and the Prophet would place his mouth upon the portion my mouth had departed."* [188]

4- By way of Um Salama, the wife of the Prophet, who related that, when she arrived at Medina, she told them that she was the daughter of Abu Umaya Ibn Al-Mughira, and they disbelieved her, saying, *"This is a specious lie."* This continued until some of them set out to make the pilgrimage to Mecca and said to her, *"What will you write to your family?"* So, she sent a letter with them and they returned to Medina saying she had spoken truthfully. Thereafter she was held in higher regard among them. She said, *"After I gave birth to Zaynab, the Messenger of God approached me, asking my hand in marriage.* I replied, *'Such as myself are not taken in marriage. I have no sons within me, I am jealous by nature, and I have dependents."* He said, *"I am older than you. As far as jealousy goes, God will remove it from you.*

As far as dependents go, God and His Messenger will suffice them.' *Then, he married her.* He took to coming to visit her, asking, *"Where is little Zaynab?"* Until, one day, as she was nursing her, *'Ammar Ibn Yasir came and took her away in order that she be weaned, saying, 'This hinders the Messenger of God s. Then, the Messenger of God came* and asked, *'Where is little Zaynab?'* and I answered, *'She is in the village of the daughter of Abu Umayya.'* He said, *'I shall come to you tonight.'* She then said, *'So, I got up and took out some grains of barley I had in a container and prepared a meal by mixing them with some fat*. *The Messenger of God spent the night with me then, upon arising in the morning,* said, to me, *'You have a special place in your family right now and, if you so wish, I will stay with you for*

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[187] At-Tirmidhi, Sunan (Kitab Al-Iman, chapter on 'What makes Iman perfect, increase, decrease"), vol. 5, p. 9, no (2612), he declared it fair, it is not known that Abu Qilaba narrated through 'A'isha.

[188] Muslim, Sahih (The Book of Menstrual Cycle (Kitab Al-Hayd), chapter on 'During menstruation, woman can wash her husband's head, comb his hair, a husband is likewise to drink after her [from the same pot], lean in her lap and recite Quran'), vol. 1, p. 245, no (300).

seven days. If I stay with you for seven days, I will stay for seven days with each of my other wives.'" [189]

5- By way of Aisha, who said, *"I was never jealous of any of the Messenger of God's wives with the jealousy I felt for Khadija, and I never even met her. It was due to the constant remembrance of Khadija by the Messenger of God. He would go so far as to sacrifice a goat and then seek out Khadija's friends, in order that he might make a gift of the meat to them."* [190]

6- Aisha was asked regarding the Messenger of God's behavior in his own household, and she said, *"He was ever at the service of his household and, when the time for prayer came, he would go out and say his prayers."* [191]

7- By way of Aisha, who said, *"The Messenger of God told me, 'You know, I can tell when you are pleased with me and when you are angry with me.'* I asked him, *'How can you tell?'* and he said, *'When you are pleased with me,* you say, *"No! By the God of Mohammed!"* and, when you are angry with me, you say, *"No! By the God of Abraham!'* I said, *'Right! By God, it is naught but your name which I boycott.'"* [192]

8- By way of Abu Huraira, who said, *"The Messenger of God was sitting with Al-Aqra'* Ibn Habis Al-Tameemi when He kissed Ali Ibn Abu Talib. Al-Aqra' said, *'I have ten children and never have I kissed a one of them.' The Prophet gazed at Al-Aqra' and said, 'Whoever shows no mercy will be shown no mercy.'"* [193]

• Educators are virtually in consensus that love, affection, and gentleness are among the most important underpinnings of moral discipline. Love of children is expressed by dealing gently with them, kissing and hugging them. A young child may be limited in what he

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[189] Ahmed, Musnad, vol. 44, p. 233, no (26619), Ibn Habban, Sahih (Kitab Al-Hajj, chapter on "Sacrificial animal offered in Hajj [Hadi], how the Prophet got married to Um Salama'), vol. 6, p. 147, no (4053).

[190] At-Tirmidhi, Sunan (Kiatab Al-Manaqib, chapter on 'The Virtue of Khadija, may God be pleased with her'), vol. 5, p. 702, no (3875), Abu 'Issa declared it fair, authentic and strange.

[191] Bukhari, Sahih (Kitab Al-Adhan, chapter on 'Whoever at the service of his household and, when the time for prayer came, he would go out and say his prayers'), vol. 1, p. 136, no (680).

[192] Bukhari, Sahih (Kitab An-Nikah, chapter on 'Women's Jealousy and passion'), vol. 7, p.36, no (5283).

[193] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Showing mercy towards children, kissing and hugging them'), vol. 8, p. 7, no (6063).

can comprehend, but he does understand a kind smile just as he understands an angry scowl. It is impossible for a child to learn how to express mercy and be gentle if his father shows him no mercy and deals harshly with him.

9- By way of Aisha, who said, *"A Bedouin came to the Prophet and said, 'You kiss children?'* Then he said, *'By God, we do not kiss them.' The Messenger of God replied, 'It is not in my hands if God Almighty has stripped you of mercy.'"* [194]

10- By way of Aisha, the Mother of the Believers, we hear, *"I never saw anyone who resembled the Messenger of God in temperament and mannerisms as much as did his daughter, Fatima. She stood like him and sat like him. When she would come to the Prophet he would arise, kiss her, and then have her sit with him. When he went to her, she would arise, kiss him, and then have him sit with her. When he became ill, Fatima came and gave him her undivided attention, bending over him and kissing him.* Then, she raised her head and cried. *Then, once again she drew near to and focused exclusively on him, and raised her head, laughing.* I remarked, *'I had thought her to be one of the wisest of our women-folk but, alas, she is an ordinary woman.' When the Prophet had passed away I inquired of her, 'Remember when you bent down next to the Prophet and cried, then, bent down again and laughed? Why did you do that?'* She said, *'Had I discussed it with you at that time I would have been betraying a secret.* He told me that he would die of the pains he was in, and I cried. Then, he told me that I would be the first among his family to meet up with him, and I laughed.'" [195]

• The Prophet, by the strongest oath I can muster, was full of tenderness and affection, even during his last moments upon this earth. His tenderness towards his daughter and the way he treated her were both the way and means of gentility. In his final moments he was not strong enough to welcome her as he usually did nor to show her affection in the manner to which he was accustomed, so, he spoke gently to her and made her cry. He only told her about his impending death in order to prepare her for the coming calamity. Then, he caused her to laugh such that Lady Aisha thought she was simple-minded, for it was a situation not befitting of laughter. Nonetheless, he joked in or-

[194] Ahmed, Musnad, vol. 40, p. 472, no (24408).

[195] At-Tirmidhi, Sunan (Kitab Al-Manaqib, chapter on 'The Virtue of Fatimah, the daughter of Mohammad (pbuh)'), vol. 5, p. 700, no (3872), Abu 'Issa declared it fair and strange in this regard of its chain of transmission, it was reported with different chain of transmission by way of 'Aisha.

der to give her comfort and because he loved her.

Love of Nature:

1- Jabir Ibn Abdullah said, *"The Messenger of God used to stand upon the roots of a tree. Later, he got a podium, and the tree trunk complained until the people in the mosque heard it, until the Messenger of God went to it and rubbed it, which caused it to settle down. Some people said, 'Had he had not gone to it, it would have continued to weep until the Day of Resurrection.'"* [196]

• By way of Jabir, we hear, : *"The mosque's ceiling was lain over the trunks of palm trees, and the Prophet, when he gave a sermon, would stand upon one of them. When a podium was constructed for him, and he stood upon it, we heard a sound emanating from the trunk which sounded like the moans of a she-camel as she prepares to give birth, until the Prophet laid his hand upon it, and it calmed down."* [197]

• Here we see an inanimate object longing for the Messenger of God s. The tree trunk ached for the Messenger of God as a reaction to the mercy, love, and tremendous stature of the Messenger of God s. It hungered as a starving man does at the mere turning away of the Messenger of God from it in order to ascend atop a podium.

• The Messenger of God then came down from the podium and went to the tree trunk and stroked it. This act on his part is a training for his companions in how to respect nature and interact with it, which gives even further emphasis to the importance of loving human beings and respecting their feelings.

2- By way of Anas Ibn Malik, who said, *"The Messenger of God said, 'If the Resurrection should break upon any of you and he is in the middle of sowing a seed, let him plant it."* [198]

Love of Leaders and Trailblazers:

1- By means of Auf Ibn Malik, from the Messenger of God, who

[196] Ibn Majah, Sunan (The Book of Establishing Prayer, Sunan pertaining to it (Kitab Iqamat As-Salat Wa As-Sunan), chapter on 'The pulpit'), vol. 1, p. 454, no (1414).

[197] Bukhari, Sahih (Kitab Al-Manaqib, chapter on 'The signs of Prophecy'), vol. 4, p. 196, no (3627).

[198] Ahmed, Musnad, vol. 20, p. 251, no (12902).

said, *"The best of your leaders are those whom you love and who love you; who pray for you and for whom you pray.* The worst of your leaders are those whom you hate and who hate you; whom you curse and who curse you." It was said, *"Oh Messenger of God s,ought not we to overthrow them with the sword?"* He replied, *"No, not as long as they establish the canonical prayer among you. Should you see something you dislike in someone who has been put in authority over you, dislike the action, but do not disengage yourselves from obeying him."* [199]

• Islam teaches the art of exercising manners and morals in leadership positions. It strongly encourages the leader to be just and warns him of the dangers of oppression and injustice, thus fighting against the powers of corruption and over-reaching authority.

2- By way of Abu Said Al-Khudary, who said, *"The Messenger of God said, " Truly, the most beloved among mankind to God and His Messenger on the Day of Resurrection, and those whose stations will be closest to him, is the just ruler, and the most hated of mankind as well as among those farthest flung from Him will be the unjust ruler."* [200]

The Distinction between Love, which is enjoined upon us, and Nepotism, which is Prohibited:

1- By means of Wa'ila Bin Al-Asqa', who said, *"I questioned the Prophet's, saying, 'Oh Messenger of God, is it nepotism that a man should love his people?' He responded, 'No, but it is nepotism if a man unjustly appoints to a position one of his people.'"* [201]

• This can be seen as a clarification on the Prophet's part of the effects of nepotism in inciting conflicts among nations and individuals, for nepotism pushes people into battles and fights in order to try to help their relatives come out on top, with little regard for the merits of their cause or whether or not they are deserving of assistance.

[199] Muslim, Sahih (Kitab Al-Imara, chapter on 'The best and worst among people of the ummah'), vol. 3, p. 1481, no (1855).

[200] At-Tirmidhi, Sunan (Kitab Al-Ahkam, chapter on 'The character of a just ruler'), vol. 3, 608, no (1329).

[201] Ibn Majah, Sunan, (Kitab Al-Fitan, chapter on 'Nepotism'), vol. 2, p. 1302, no (3949).

The Value of Tolerance

Let there be no compulsion in religion: Truth stands out clear from Error
(AL-BAQARA: 256)

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.
(AL-NAHL: 125)

If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.
(AL IMRAN: 20)

If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!
(HUD: 118-119)

Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.
(AL-QASAS: 56)

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.
(AL-RUM 22)

Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.
(AL-MUMTAHINA: 8)

Implementation of the Meaning of Tolerance in Islam:

In Islam, tolerance is clearly illustrated, whether it be the religious tolerance exemplified by the co-existence among religions and schools of thought within religions which is exemplified by the freedom to practice the rites of one's religion in the absence of religious bigotry and racial discrimination or whether it be intellectual tolerance as expressed in the freedom engage in discussions and debates and presentations without intolerance towards independent thinking, as well as the granting of freedom to be creative and come up with novel solutions.

• Islam cemented within the hearts of Muslims many forms of tolerance.

1- The Semitic religions are as watercourses which share a common origin. God Almighty said, *"The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)."* [202]

2- The Prophet are a brotherhood; none of them is superior to any other insofar as the message he was sent with goes, nor insofar as faith in them goes. God Almighty said *"Say: We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) Prophet from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)"* [203]

3- Belief cannot enter the heart without intellectual conviction and emotional contentment. It is on the basis of that understanding that the prohibition against forcing people to accept belief systems is expressed by God in *" Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped*

[202] Surah Ash-Shuraa: 13.

[203] Surah Al-Baqarah: 136.

the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things." [204]

4- It is mandatory to respect -whatever form they might take- worshipers, men charged as leaders in their faiths, and places wherein worship takes place, for God says, *" Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty."*[205]

5- The Qur'an is eager to impart the moral discipline within its adherents which allows them to address their opponents kindly and wisely as a reflection of the spirit of respect for others and respect for differing points of view, in order to develop human relationships upon the basis of tolerance and peace. God says, *" And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury):* but say, *"We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."" [206]* and *" Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious"* [207]

• God said, when He entrusted Moses and Aaron to go to Pharaoh and his people and call them to believe in God, *" Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance. Go, both of you, to Pharaoh, for he has indeed transgressed all bounds; But speak to him mildly; perchance he may take warning or fear (Allah)." [208]*

• Similarly, we see, in the Noble Qur'an, examples of generosity of spirit and tolerance in the dialogues undertaken by the Prophet of God, Abraham. He is a model of tolerant disposition as he engages in a discussion with and responds to the intransigence and arrogance

[204] Surah Al-Baqarah: 256.

[205] Surah Al-Hajj: 40.

[206] Surah Al-'Ankabut: 46.

[207] Surah An-Nahl: 125.

[208] Surah Taha: 42-44.

of the other party in the most peaceful of spirits. He proposed faith in God to his father, and proved the correctness of his beliefs by employing clear, intellectually sound, and wise warnings. Our master, Abraham, was eager to repeat the calm and collected call he addressed his father with, reminding him of the ties of kinship and his emotional attachment to him. He addressed him as, *"Oh, my dearest father," and his response to his father's threat to stone him was, "Peace be upon you."* God Almighty says *" (Also mention in the Book (the story of) Abraham: He was a man of Truth, a Prophet. Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing? O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight. O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious. O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend. (The father)* replied*: "Dost thou hate my God s, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!* Abraham said: *"Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious. And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."* [209]

• The achievement of peace is the goal of every human relationship and tolerance of others is the best means of achieving that goal.

• Among the means to guide people used by the Messenger of God is gentle behavior and kind words towards dissenters. Indeed, the Prophet presented his companions with a model of tolerance and forgiveness when he granted amnesty to the people of Mecca after its conquest, when he was in a position of power, victory, and strength. He forgave them for the oppression they had wrought towards him and their wrong-doings towards his companions, overlooking them and saying, *"Oh Gathering of the Quraish, truly God has cleansed you of the arrogance of the Days of Ignorance and its magnification of lineage.* All mankind is descended of Adam, and Adam is of the soil. " Then he recited the following verse *" O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another."* Then, he said, *"Oh Gathering of Quraish, What do you imagine that I shall do to you?"* They responded, *"Only good, honored brother and nephew."* He said, *"Go; you are all free."* [210]

[209] Surah Maryam: 41-48.

[210] Ibn Hisham, As-Sirah An-Nabawyah, vol. 2, p. 412.

Tolerance towards oneself and forgiving your own mistakes:

1- By way of Anis, who said, *"Every son of Adam is a habitual sinner, and the best among those who continually sin are those who continually repent."* [211]

• The human soul is not such that it is guaranteed not to have shortcomings. Rather, among its most prominent characteristics is the propensity to fall into error. All humans are the same in this regard, other than such as God has chosen and purified in order that they may be His messengers; they He purifies the hearts of so that they are free of disobedience, and even they can unintentionally fall into error in such things as are based upon speculation and making decisions in areas with no precedents. Understanding this concept reassures the soul and allows you to forgive yourself and anticipate acceptance of you on the part of your Creator when you repent and ask that He grant you forgiveness and a clean slate.

• This forgiveness allows the human being to get back to his life once he has fallen into sin or disobedience. It helps him to keep going when he feels ashamed and overwhelmed by his sense of guilt so that he does not become immobilized by it, which would result in the halting of the natural course of life and place people in difficulties and strictures.

2- By means of Buraida Bin Al-Husaib, who said, *"Ma'ez Bin Malik came to the Messenger of God, saying, 'Oh Messenger of God, purify me.'* He responded, *'Woe to you! Go away, and ask God to forgive you; turn to Him in repentance.'* Not long after he came back and said, *'Oh Messenger of God, purify me.' Hesaid, 'Woe to you! Go away, and ask God to forgive you; turn to Him in repentance.' Not long after that, he returned, saying, 'Oh Messenger of God, purify me.' The Messenger of God kept repeating himself until, the fourth time, Hesaid, 'What shall I purify you of?' He responded, 'of illicit sexual activity.' The Messenger of God then inquired regarding him, 'Is he insane?'* He was informed that he was not insane. Then he asked, *'Has he been drinking?'* whereupon a man rose and went to see if he smelled of alcohol, but he did not find any such scent. Then, the Messenger of God asked him, *'Did you participate in illicit*

[211] At-Tirmidhi, Sunan (Kitab Sifat Al-Qiyamah, chapter 49), no (2499), and Ibn Majah, Sunan (Kitab Az-Zuhd, chapter on "Repentance"), vol. 2, p. 1420, no (4251).

sexual intercourse?' and he responded, *'yes.'* He was then stoned. The people were split into two factions as regarded him, one claiming that he had been destroyed by his sin, which overwhelmed and engulfed him, and the other claiming that he there was no repentance so excellent as that of Ma'iz, who had gone and placed his hands into those of the Prophet, saying, *'Put me to death with stones.' The situation remained like that for two or three days, then the Messenger of God came to a gathering of people and bid them peace, whereupon he sat down* and said, *'Ask forgiveness for Ma'iz Bin Malik, for he repented of his sin in such a manner that that repentance, were it to be apportioned among an entire nation, would have sufficed them.'"* [212]

• This is an example of forgiveness of the sinner and offering him the opportunity to forgive himself and overcome his shortcoming. The Prophet sent the man who had fallen into sexual sin away to make peace with himself more than once, pointing out that God is forbearing and forgiving. This is a manner of showing respect for the penitent who regrets his sinful behavior.

• Taking responsibility for and admitting one's shortcomings and sins is considered to be among the most important structural underpinnings of personal reform, for it allows the disturbed soul to regain the tranquility and serenity which it lost. For this reason, asking forgiveness for sins has been legislated, and the Prophet encouraged its use as a constant aid to the individual in making peace with himself and achieving personal contentment.

3- By way of Abu Huraira, who said, *"While we were sitting in a gathering with the Messenger of God a man came up to him, saying, 'Oh Messenger of God, I am destroyed.'* He said, *'What's wrong with you?'* He said, *'I had sexual relations with my wife while I was fasting.'* The Messenger of God said, *'Can you free a slave?'* The man replied, *'No,'* and he said, *'Can you fast for two consecutive months?'* The man answered, *'No,'* and he said, *'Then, can you feed sixty poor persons?'* He replied that he could not, then the Prophet remained silent for a bit and, as he was sitting there, a bunch of dates was brought to him, and he said, *'Where is the petitioner?'* He responded, 'Here I am,' and he told him, *'Take this, and use it to give charity.'* The man responded, *'On people more impoverished than me, Oh Messenger of God ? By God, there is no house within*

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[212] Muslim, Sahih (The Book of Prescribed penalties (Kitab Al-Hudud), chapter on 'Admitting one's offense'), vol. 3, p. 1321, no (1695).

the boundaries of the city who are poorer than my own family.' Thereupon the Prophet smiled so broadly that his eye-teeth showed, and he said, *'Feed it to your family'"* [213]

• Here we have a companion who came to the Prophet quaking and feeling that he had fallen into a catastrophe which would be his destruction and from which he could not escape. The Prophet helped him to restore tranquility to his soul and search out a solution which would free him. The Prophet then spelled out for him the various ways in which he could atone for his sin, one after the other. However, he was unable to perform any of them, until he finally came to the point where he was able to take hold of some food with which he and his family might feed the poor, in expiation, all of which points to the fact that the point of performing expiations is in order to purify the soul of the sinner and assist him in forgiving himself, just as much as it is necessary to regret and turn away from the sin itself. These two things were achieved in the case of the soul of this companion, so the Prophet smiled and gave him the dates, sending him on his way.

• Notice that the methods of expiating sins are acts of charity and civil responsibility which benefit the society as a whole. See how the Prophet, in his simplicity and benevolence, made it easy for the believers to tread the path towards serenity and self-forgiveness in order that they may be able to get back to work at living their lives with open hearts, neither nervous nor anxiety ridden.

4- By way of Ibn Mas'oud, who said, *"The Messenger of God said, 'God is more overjoyed at the repentance of his servant than is a man who, exhausted, stops to take a rest, all of his food and drink upon his beast of burden, and falls asleep, only to awaken and find that his beast has disappeared, and with it all of his provisions. Then, when he is severely overcome by hunger and thirst or what have you, he says to himself, 'I will go back from whence I came,' and he goes back and sleeps once more, only to lift his head and find that his beast of burden is with him."* [214]

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[213] Bukhari, Sahih (The Book of Fasting (Kitab Al-Sawm), chapter on 'The compensation for having sexual intercourse with one's wife during the day in Ramadan'), vol. 3, p. 32, no (1970). Muslim, Sahih (Kitab Al-Siyam, chapter on 'Prohibiting having sexual intercourse, with one's wife, during the day of Ramadan, obligation to make compensation for both the rich and poor alike, a poor is to make it when having the means'), vol. 2, 781, no (1111).

[214] Bukhari, Sahih (The Book of Invocations (Kitab Al-Da'awat), chapter on Repentance'), vol. 8, p. 68, no (6381).

• This is an encouragement to be practice the moral discipline of practicing forgiveness towards others, and feeling joy when they repent of their sins and turn away from them. God, the Master of the Universe, feels joy at the repentance of His servant who feels lost and perceives the enormity of his sin as regards the rights of his Creator, although He is neither harmed by his sin nor benefited by his obedience. His joy, gratitude, and satisfaction confer benefits upon the servant, as He bestows blessings upon him in kindness.

The Prophet's Example in Conferring Forgiveness upon Others:

1- Aisha said, *"The Messenger of God, when he intended to undertake a journey, would cast lots among his wives. Whichever one had her arrow chosen would accompany him on his journey."* She continued, *"He cast lots among us for one of the battles and my arrow was selected. The Messenger and I set out after the verses regarding the covering of women were revealed, so, I was being lifted and transported along inside of my palanquin.* We continued in our journey until such time as the Prophet had concluded the campaign and we were on our way home, our caravan drew near to Medina.During the night the announcement that we would be setting off soon was made, so I got up, when the announcement was made, and I walked along until I had left the army behind. Once I had answered the call of nature and returned to my vehicle, I felt my chest and discovered that a necklace made up of ivory pieces which I had been wearing had snapped. I went back to search for my necklace, my strong desire to find it holding me back from returning.

" She continued, *"The group which had been entrusted with transporting me, under the impression that I was inside of it, placed the palanquin atop my camel, upon which I had been riding.* In those days, women were light and frail creatures, with hardly any meat upon their bones, for they consumed very little food. Nobody found the palanquin oddly light, for I was but a wisp of a girl, so, they set the camel in motion and went on their way. By the time I found my necklace the army had moved along, and when I got back to the camp site there was not a soul to be found. I set about to clean up at the place which had been my temporary home, thinking that they would realize I was not with them and return for me.

While I was sitting in my spot I was overwhelmed with fatigue, so I fell asleep. In those days Safwan Ibn Al-Mu'atal Al-Sulaymi was the one who followed after the army, making sure all was well with the camp sites following their departure. When he drew near to my camp he perceived the form of a sleeping person. When he got a look at me he knew who I was, for he had seen me previously, before the verses regarding the covering of women were revealed. I was awakened by his astonishment upon discovering me, and I concealed my face with my cloak. By God, we said not a word to one another, nor did I hear from him any other utterance than that which he made when he found me. He dismounted, so that his camel would kneel down, and he stood on its leg. I then stood up and mounted the camel and he led his camel, me upon it, until we caught up with the army in the misery of the afternoon sun. They had already struck camp.

Then, those whose destruction would be by me were destroyed." *"The one who bore the brunt of responsibility for the lie was Abdullah Bin Ubayy Bin Salool,"* Then 'Urwa said. *"I was told that he started the rumor and people spoke of it in his presence, which he encouraged, listening to it and fanning the flames."* 'Urwa continued, *"None of those who perpetrated the lie, besides him, were mentioned by name except Hassan Bin Thabit, Mistah Bin Uthatha, and Hamna Bint Jahsh, though I know more people were involved about whom all I know is that they were, according to God, a group, and the main player among them was called Abdullah Bin Ubayy Bin Salool."* 'Urwa continued, "*Aisha disliked that anyone should speak ill of Hassan in her presence, saying, '*He was the one who said "*Truly, by my father and grandfather; by my very honor, I, among you, vouched for Muhammed's honor." "* Aisha said, *"We returned to Medina and, after a month had passed, I fell ill. At that time the people were consumed with the words being bandied about by those who had slandered me, but I knew nothing whatsoever of it.*

In my pains, I felt that the Messenger of God was acting oddly towards me, for he did not treat me with the same gentleness I had been accustomed to receiving from him when ill. Rather, the Messenger of God would merely enter my dwelling, greet me with peace, and say *"How is your state.* Then, he would leave. I found it odd, but did not perceive any ill will. Then, one day, I went out,needing to use the bathroom, and set out with Mistah's mother towards Al-Manasi', which was the place in which we answered the call of nature. We only went there under the cover of night. That was prior to our establishing kanafs close to our homes, when we were doing things in the manner

in which the pure Arabs of the outback did as regards the emptying of bowels. We disliked the idea of establishing kanafs near our houses." She continued, *"….then Mistah's mother and I had started back towards my house after taking care of our business when she slipped and exclaimed, 'May Mistah be ruined,' so I said to her, 'It is an evil thing which you have said. Do you curse a man who fought at Badr?'* Then she said, *'Ah, I see that you haven't heard what he said.'* She continued, *'Then, I said to her, "What has he said?"* and she told me what the people of the lie were saying.' She went on, 'Then, I became even sicker than I already was, and, when I had returned to my home, the Messenger of God came to see me there and asked, *"How is your state?"* I said to him, *"Will you give me permission to go to my parents?"'*

She told us, *"I wanted to make sure of the news by consulting them."*She said, *"The Messenger of God granted me his permission, and I asked my mother, 'Oh, my dearest Mother, what are people saying about me?'* She replied, *'Oh, my darling daughter, don't mind that. By God, there is hardly any woman at all who, being dear to her husband and well loved by him, having co-wives, had them gang up on her.'* She said, *'And I exclaimed, "*Glory be to God ! *Have people actually spoken about this?'* She said, *'So, on that night I cried until my eyes could no longer produce tears.* I could not sleep. Then, I started crying,' she said, *'and the Messenger of God called upon Ali Bin Abu Talib and Usama Bin Zaid when he grew tired of waiting for a revelation,* so, he asked them what they thought, *consulting them regarding leaving his wife.'* She continued, *'Usama pointed out to the Prophet that he knew his wife to be a good person,* reminding him of what he himself knew, saying, *"She is your wife, and we know nothing but good things about her."*

However, Ali said, '*Oh Messenger of God, God has not constrained you, and there are plenty of women besides her. Ask her servant girl; she will tell you the truth.' So, the Messenger of God called Buraira and asked her, 'Okay, Buraira, have you seen anything which causes you to have doubts?'* Buraira responded to him, *'By He who sent you with the truth, I have not seen in her anything whatsoever which I might look askance at other than that she is a very young girl who sometimes sleeps while her family's bread is rising, such that the goat comes and eats the dough.'* She said,*'Thereupon the Messenger of God ascended the pulpit* Then Abu Bakr said, *'By God, I will never spend a cent upon Mistah again after what he said about Aisha. Then God revealed "* Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want,

and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you?For Allah is Oft-Forgiving, Most Merciful." and Abu Bakr said, *'Of course! By God, I do desire that He forgive me.'* So he reinstated the support which he had formerly been spending upon Mistah and said, *'By God, never shall I take it away from him.'* Aisha said, *'The Messenger of God had consulted with Zaynab Bint Jahsh regarding my affair, saying to Zaynab, 'What do you know or have you seen?'* She said, *'Oh Messenger of God, I protect my hearing and sight*. By God, I know nothing but good things about her.' And she was the one, among the Prophet's wives, who was most inclined to have ill will towards me, by God protected her due to her piety.' She continued, 'Her sister, Hamna, launched a war for her, and she perished among those who perished.'" [215]

• The Incident of The Lie gives us a comprehensive look at Medina and the lives of the Muslims there, as it puts forward for us the highest example of tolerance and forgiveness in the person of the Prophet, who overlooked and forgave those who attacked his noble honor and falsely accused his pure wife, slandering her. He did not rush, as any king, prince, or ruler whose honor had been verbally disparaged, to cut out the tongue or those who dared to attack him, nor did he execute them.

• Also, the Incident of the Lie demonstrates to us his gentleness and indulgence towards his wife, and the way he did not rush to accuse her of anything, nor did he even let her feel that he had any doubts regarding her, out of his respect for her feelings.

• The Noble Qur'an encouraged Abu Bakr to forgive and start a clean slate for those who impugned the honor of his daughter, despite the fact that their arms were outstretched to him asking that he treat them generously and with kindness. Beyond that, the Qur'an enjoined him to continue giving them monetary aid and not cut them off as a result of what they did.

• Such are the many situations which the Prophet and his companions faced together and which served as practical examples and lessons in moral discipline from which all parties emerged with purer

[215] Bukhari, Sahih (Kitab Al-Maghazi, chapter on 'The incident of Ifk'), vol. 5, p. 116, no (4193). Muslim, Sahih (Kitab At-Tawbah, chapter on 'The incident of Ifk and accepting the repentance of the slanderer'), vol. 4, p. 2129, no (2770).

souls and spirits ever more capable of putting forward tolerance, forgiveness, and love. A combination of these factors were in play as God the Real, glorified and elevated be His name, revealed the verses " Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. "[216] , which exonerated Lady Aisha.

2- By way of Abu Said Al-Khudari, who said, *"Ali Ibn Abu Talib sent the Messenger of God a chunk of un-smelted gold which had been from Yemen, and Heapportioned it among four folks;* 'Uyayna Ibn Badr, Aqra' Ibn Habis, Zaid Ibn Al-Khail and, as for the fourth one, he was either 'Alqama or 'Aamer Ibn Tufail. One of his companions said, *'We ourselves were more deserving of it than were they.'* The Prophet caught wind of the remark and stated, *'Do you not trust me while I am the trusted agent of He who resides in the sky and heaven's news is revealed unto me morning and evening?'* A sunken-eyed man with a prominent fore-head, distinctive cheekbones, a full beard, shaven head, and rolled-up clothing arose and said, *'Oh Messenger of God, Fear God. '* He replied, *'Woe to you. Do I not possess more fear of God than any person on the face of the earth?'"* He continued, *"Then the man turned away and Khalid Ibn Al-Waleed asked the Messenger of God, 'Shall I strike his neck?'* He replied, *'No; perhaps he has gone to pray.'* Khalid replied, *'Plenty there are who perform their prayers, pronouncing upon their tongues what is absent from their hearts.'* The Messenger of God replied, *'I have been commanded neither to delve into people's hearts, nor to split their breasts open.'* He looked at him, the man having turned his back on them in such a way that the nape of his neck was facing them, and said, *'Among those who have roots in this people are some who recite the Book of God softly but it gets no further than their throats.* They pass through the religion much as an arrow passes through a bow.' I think he said, *'If I catch up with them I will kill them, just as Thamud was killed.'"* [217]

3- By way of Anis Ibn Malik, who said, *"I was walking with the Messenger of God, who was wearing a coarse mantle from Najran, when a Bedouin caught up with us and tugged sharply upon his cloak."* Anis stated, *"I looked at the Prophet ' scollar bone and saw that a mark had been left by the friction produced when his cloak was pulled upon.* Then he said, *'Oh*

[216] Surah An-Nur: 11.

[217] Bukhari, Sahih (Kitab Al-Maghazi, chapter on 'Dispatching Ali Ibn Abu Talib and Khalid'), vol. 5, p. 163, no 4394). Muslim (Kitab Az-Zakat, chapter on "The characteristics of the Kharijites"), vol. 2, p. 41, no (1064).

Muhammad, order that some of God's money which is under your possession should be disbursed to me.' He turned to look at him and smiled, then, he ordered that something be given to him.'" [218]

4- By way of Usayid Ibn Hudair, who said, *"As he was speaking to the people, clearly in a joking mood, the Prophet poked him in the flank with a stick and said, 'Give me patience.'* He said, *'Have patience.'* He said, *'You are wearing a shirt while I am not wearing a shirt,'* and the Prophet lifted his shirt and he saw his flank. . he said I simply meant this, Prophet of God. [219]

5- By way of Sa'ad Ibn Abu Waqaas, who said, *"'Umar Ibn Al-Khattab asked permission to see the Prophet while he was sitting with some women of the Quraish, who were speaking to him for an extended period fo time, raising their voices above his.* When they heard the voice of 'Umar Ibn Al-Khattab they rose and quickly covered themselves up completely. The Messenger of God gave his permission, and *'Umar came in and found the Messenger of God laughing.* Then 'Umar said, *'May God fill your life with smiles, Oh Messenger of God.'*

The Prophet responded, *'It surprises you that those ladies who were with me, upon hearing your voice, were quick to draw their veils.'* He said, *'It is more appropriate that they should be shy of you, Oh Messenger of God. '* Then 'Umar said, *'Enemies of their own souls. Do they fear disrespecting me yet fail to fear that they may disrespect the Messenger of God s?'* They said, *'Yes. You are less refined and more harsh than the Messenger of God s.'* The Messenger of God then said, *'This is true, Oh Son of Al-Khattab; by He in whose hand is my soul, the Devil travels not down any pathway except, should he meet you upon it, he switches to a pathway upon which you are not travelling.'"* [220]

It would appear that this experience left a lasting impression on 'Umar's soul, for, during his Caliphate, a Bedouin came to him to complain that his wife raised her voice above his and, while he was waiting at the threshold, he heard an interaction in which 'Umar's wife raised her voice to him, saying, 'Fear God, 'Umar, in what He has en-

[218] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Cheerfulness'), vol. 8, p. 24, no (6155). Muslim (Kitab Az-Zakat, chapter on 'Giving charity to whoever asks for it in a rough indecent manner'), vol. 2, p. 730, no (1057).

[219] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'Kissing the body'), vol. 5, p. 439, no (5182).

[220] Bukhari, Sahih (Fada'il Ashab An-Nabi, chapter on 'The Virtues of 'Umar Ibn Al-Khattab, may God be pleased with him'), vol. 5, p. 11, no (3727).

trusted unto you,' and 'Umar remained silent. The man considered leaving when he saw the condition of the Commander of the Faithful, and, when 'Umar emerged, he explained to him that his forgiveness, patience, and tolerance of his wife were duties upon him springing from the duties she performed for him, which entitled her to lenient treatment and love.

His forgiveness and tolerance towards those who sought out knowledge, and his patience with them:

1- By way of Aisha, who said, *"The Messenger of God bought a camel or some camels from a bedouin with a certain amount and type of dates.* The Messenger of God took him to his house and looked for the dates, but he couldn't locate them. He then went out to the Bedouin and said to him, 'Oh servant of God, we transacted to purchase camels from you for the price of some dates which, when we went to get them, we could not find.'The bedouin responded, 'You have cheated me.' The people raised their voices, saying, *'May God strike you dead! Does the Messenger of God engage in fraud?'"* She continued, *"The Messenger of God said, 'Leave him alone, for, truly, the person who is entitled to something deserves to have his say.'*

Then the Messenger of God went back to him and said, *'Oh servant of God, What happened is that we transacted to purchase your camels from you thinking that we were in possession of the goods offered to you in exchange and, when we went to get them, we found that we do not actually have them.'* The bedouin said, *'You have cheated me,'* and the people raised their voices above his, saying, *'May God strike you dead! Does the Messenger of God engage in fraud?'* Then, the Messenger of God said, *'Leave him alone, for, truly, the one who is entitled to something is deserves to have his say.'* Then the Messenger of God repeated it two or three times and, when he say that he had not understood him, he said to one of his companions, *'Go to Khuwayla Bint Hakeem Ibn Umayya and say to her, "The Messenger of God asks that you, if you have this particular amount and kind of dates, to lend it to us until such time as we can pay you back, God willing."* Then the man went to her and returned saying, "She said, *'Yes, I have it, Oh Messenger of God ; send someone to pick it up.'"* The Messenger of God then told the man, *"Take him and see that he gets what is owed to him."* So he went with him and delivered to him what he had

contracted for.'" She said, *"Then the Bedouin passed by the Messenger of God* and said, *'May God reward you with good. You have certainly fulfilled your obligations and acted graciously.'"* She said, *"And the Messenger of God responded, 'Those are the best of God's servants in the appraisal of God on the Day of Resurrection, the fulfillers of obligations who act graciously.'"*[221]

This shows his patience and how he did not allow himself to get riled up while repeating what was going on and patiently attempting to impart understanding to a Bedouin. Also, it demonstrates his tolerance and forgiveness of their harshness and unrefined behavior. That mercy afterwards transformed those Bedouins into a people with delicate hearts filled with mercy and love and allowed them to take on cultural refinements which it is hard to believe would be found among nomads such as these.

2- By way of Anis Ibn Malik, who said, *"A Bedouin came and urinated in the corner of the mosque, so the people reprimanded him, but the Prophet prohibited them from so doing, and, when he had finished urinating, called for water to be brought and poured upon it."* [222]

In the Mussannaf of Abdalrazaq under the heading *"Urination in the Mosque,'* by way of 'Ubaydallah Ibn Abdullah Ibn 'Utba, comes the story of a Bedouin who urinated in the mosque, whereupon the people arose and went to him, reprimanding him and speaking harshly with him, whereupon the Prophet said, *'Leave him alone, and drench his urine with a bucket of water, for you have not been sent except to make things easy and you have not been sent to make things difficult.'* Then, the Messenger of God stood up, the bedouin standing behind him, and, as they were praying, the bedouin said, 'Oh God, bestow your mercy upon Muhammad and me and bestow not mercy upon any other than us.' Then, when the prayer was over, the Messenger of God said to him, *'You have sought to constrain one who would spread widely.'"* [223] The Prophet set the example for his companions, demonstrating patience and forbearance with the learner, training them not to rudely interrupt others with blunt harshness, even though they behave ignorantly. Rather, he delivered his instructions with kindness and gentleness.

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[221] Ahmed, Musnad, vol. 43, p. 337, no (26312).

[222] Bukhari, Sahih (The Book of Ablution (Kitab Al-Wudu'), chapter on 'Using water to removed urine in the mosque'), vol. 1, p. 54, no (220).

[223] Abd Al-Raziq, Musanaf, vol. 1, p. 423, no (1658).

3- Anis Ibn Malik said, *"While we were sitting with the Prophet in the mosque a man riding a camel entered and dismounted it in the mosque, tied it, then said to them, 'Which one of you is Muhammad?'* The Prophet was stretched out in their midst and we said, *'That white man; the one who is lying down.'* Then the man said to him, *'Son of Abdulmuttalib,'* and the Prophet said, *'I already responded to you.' Then the man said to the Prophet's, 'I have some questions for you and urge you not to be upset with me.'* He said, 'Ask any question that occurs to you.' He continued, *'I ask you by your lord and the lord of those who preceded you, has God sent you as an emissary to all of mankind?'* He responded, *'By God, that is correct.'* He proceeded, *'I adjure you by God, Has God commanded you that we should pray five canonical prayers over the course of each day and night?'* He responded, *'By God, that is correct.'* He went on, *'I adjure you by God, has God commanded that we fast this month during every year?'* He answered, *'By God, that is correct.'* Then he continued, *'I adjure you by God, Did God command you to collect charity from those of us who are wealthy and distribute it among those of us who are poor?'*

The Prophet said, *'By God, that is correct.'* The man said, *'I believe in what you have brought forward and I am the messenger of those who are in agreement with me from among my people. I am Diman Ibn Tha'laba, a member of Banu S'ad Ibn Bakr.'"* [224] Here we can see the Prophet's patience with the questions of a person who was seeking knowledge. Formulating questions and seeking explanations are the keys to knowledge and information and aid in the development of one's intellectual abilities, sharpening the mind.

4- By way of Aisha, who related that Asma asked the Prophet how a woman ought to cleanse herself following her period. He said, *"She should take water and cleanse herself thoroughly, then, she should pour water over her head and massage her head energetically such that it saturates the roots of her hair, then, she should pour water over herself.* Then, she should take a portion of water which is scented of musk and purify herself with it.' Asma said, *'And how does that purify her?'* Then he said, *'Glory be to God, you are the one who undertakes this sort of purification.'* Aisha then said, as if she were shy so to say, *'You remove thereby the traces of blood.'* Then, she questioned him regarding how to perform the purification ritual after sexual intercourse, and he said, *'She should take water and cleanse herself thoroughly, then, she should pour it over her head,*

[224] Bukhari, Sahih (The Book of Knowledge (Kitab Al-'Ilm), chapter on 'Knowledge'), vol. 1, p. 23, no (63).

massaging it in such that the roots of her hair are saturated, then, she should pour water over it.' Aisha remarked, *'Wonderful women, the women of the Ansar; they do not allow bashfulness or awkwardness to prevent them from acquiring knowledge and understanding regarding religious issues.'"* [225]

5- Abdullah Ibn Mas'ud said, *'I posed a question to the Messenger of God,* saying, *'What is the best deed?'* He answered, *'Canonical prayer at its appointed times.'* Then I said, *'then what?'* and he responded, *'after that is honoring your parents.'* I continued, *'then what?'* and Hesaid, *'Struggling in the cause of God. '* Then, I fell silent in the presence of the Messenger of God, and, had I asked him for, *I am sure he would have gone on.'"* [226]

Tolerance for and Forgiveness of Servants and Employees:

1- Anis said, *"The Messenger of God was among the most refined of individuals as regards his morals and manners.* One day, he sent me on an errand and I said, *'By God, I will not go!'* within myself intending to go and perform the task which the Prophet of God had instructed me to undertake. I had departed and was passing by some young boys who were playing in the market when the Messenger of God took hold of the nape of my neck from behind." He continued, *"I looked at him and saw that he was laughing,* and he said, *'Oh my beloved Anis, have you gone where I told you to?'"* To which I responded, *"Yes, I am on my way, Oh Messenger of God. "* Then Anis remarked, *"By God, I served the Messenger of God for nine years, and never once in all those years did he say to me, regarding something which I had done, 'Why did you do such-and-such?' nor did he ever say, regarding something which I had not done, 'If only you had done such-and-such.'"* [227] The Prophet, despite the disobedience of his servant in going off to entertain himself rather than implementing his instructions, overlooked that and forgave him due to his tender age, smiling at and teasing him. Anis looked up and caught

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[225] Muslim, Sahih (Kitab Al-Hayd, chapter on "A woman using a piece of wool cotton scented with Musk to purify herself following her period'), vol. 1, p. 261, no (332).

[226] Bukhari, Sahih (Kitab Al-Jihad, chapter on "The Virtue of Jihad"), vol. 4, p.14, no (2821).

[227] Muslim, Sahih (Kitab Al-Fada'il, chapter on 'The Prophet (pbuh) possessed the best of morals'), vol. 4, p. 1805, no (2310). Abu Dawud, Sunan, (Kitab Al-Adab, chapter on "Tolerance and the Prophet 's manners'), vol.5, p. 264, no (4740).

site of the Prophet smiling at what he had done, which reassured him and helped him to calm down. When the Prophet addressed him in the diminutive and spoke to him indulgently and mercifully the lesson regarding forbearance, patience, and forgiveness became engrained in his conscience and memory, and he later told the story to the Muslim community, passing on the lesson.

2- Abdullah Ibn ‘Amru said, ‘A man came to the Prophet and said, *‘Oh Messenger of God, how many times should we forgive a servant?’* He remained silent, and the man repeated his query. He kept quiet once more, and, after the third time, responded, *‘Forgive him seventy times a day.’”* [228]

He used silence as an educational tool, attempting to convey through it that one ought not to ask for a set number of times which one might indulge in forgiveness. Rather, it is as if he were enjoining us to forgive as often as we are able so to do. When the petitioner persisted in asking the question he answered him by saying that he should forgive him seventy times a day, a number which may be intended to be taken literally or figuratively, that is, if you are able so to do, forgive more than seventy times each day.

[228] Abu Dawud, Sunan (Kitab Al-Adab, chapter on ‘The right of a servant’), vol. 5, p. 418, no (5121).

The Value of Honesty

And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.
(AL-ZUMAR: 33)

O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not.
(AL-SAFF: 2-3)

O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.
(AL-MA'IDA: 8)

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.
(AL-NISA': 135)

Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.
(AL-NISA': 58)

Fulfill the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.
(AL-NAHL: 91)

fulfill (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).
(AL-ISRA': 34)

Magnification by the Prophet of the Value of Honesty in the Souls of his Companions:

1- By means of Abdullah Ibn Mas'ud, who said, *"The Messenger of God said, 'indeed, truthfulness leads to piety, and piety leads to Paradise, and a man continues to engage in honest behavior until such time as he is thoroughly honest. Along a similar vein, truly, lying leads to corruption, and corruption leads to the Fire, and a man continues to engage in dishonest behavior until he is recorded by God to be an inveterate liar.'"* [229]

Honest Speech is that which is in Accord with Reality:
Zayd Ibn Arqam said, *"We went out on a campaign with the Messenger of God accompanied by some Bedouins. We used to head straight for the water, but the Bedouins would beat us to it. One Bedouin, arriving there ahead of his friends, filled the trough, then surrounded it with stones and placed a leather covering atop it until such time as his friends should arrive."* He continued, *"A man from among the Ansar approached the Bedouin, slackening his camel's reins in order that it may drink, but he would not let him.* So, he snatched away the rock which was stabilizing the trough, then, the Bedouin picked up a plank of wood and struck the Ansari man upon the head, injuring him. Then Abdullah Ibn Ubayy, the leader of the hypocrites, came, and he told him about it. He was one of his friends, and Abdullah Ibn Ubayy became angry, then said, *'Spend nothing upon those who are with the Messenger of God, in order that they may scatter from around him,' referring to the Bedouins.* They used to go to the Messenger of God at meal times, so Abudullah said, *'Only after they have dispersed from Muhammad's presence are you to take food to Muhammad in order that he and those who are with him may eat.'*

Then he said to those who were with him, *'If/When you return to the city the greater party will oust there-from the lesser party.'"* Zayd continued, *"I had been lagging behind the Messenger of God and overheard Abdullah Ibn Ubayy, so I told my uncle and he went to inform the Messenger of God, who then sent an emissary to him, but he denied it, swearing an oath."*

He continued, *"So, the Messenger of God believed him, calling me the liar.* Then my uncle came to me and said, *'You have achieved nothing but to make the Messenger of God despise you and think, along with the Muslims in general, that you are dishonest.'"* He continued, *"Then I was seized by*

[229] Bukhari, Sahih (Kitab Al-Adab, chapter on the words of God Almighty, 'O you who have believed, fear Allah and be with those who are true'), vol. 8, p. 25, no (6161).

an anxiety unlike any which has ever befallen a man. Then, as I was riding along with the Messenger of God and my anxiety had lifted somewhat, the Messenger of God suddenly approached me and rubbed my ear, smiling in my face, and I would not have traded that for eternal life within this world. Then, Abu Bakr caught up to me, *saying, 'What did the Messenger of God say?'* I responded, *'He did not say anything.* He merely rubbed my ear and smiled in my face,' he said, *'Be joyful.'* Then, 'Umar caught up with me and I said to him the same thing that I had told Abu Bakr. Then, when morning broke, the Messenger of God read Surat Al-Munafiqeen." [230]

2- Ka'ab Ibn Malik said, *"I did not lag behind the Messenger of God on any campaign which he undertook other than the Battle of Tabuk, with the exception of my not having been present at the Battle of Badr, and he chided none who were absent from it, for the Messenger of God had intended merely to meet the Caravan of the Quraish, God having brought them and their enemy together in an unscheduled manner.*

Indeed, I was with the Messenger of God on the night of Aqaba when we concluded a peace treaty, and I would not trade that for having witnessed Badr, even if Badr is more memorable in the appraisal of men. I was certainly neither stronger or weaker when I tarried in that battle. But the Prophet never referred to that battle except by allusion. This was the very same battle he fought in severe heat, and encountered a long journey and many enemies. This demonstrates that honesty is salvation, and that honesty means being brave in facing up to mistakes by speaking the truth, an act which allows the individual, despite his suffering, to free himself from the anxious attention required to maintain the secrecy of lies. It demonstrates how the Prophet was able to impart moral discipline to his companions with no more than a facial expression, for his face would radiate and glow when he was happy; his companions knew that about him. It was this expression that Ka'ab Ibn Malik was waiting for when he went to the prayer at the mosque during the days of his ordeal, feeling the pain of having lost the Messenger of God's glance of approval, full of love

[230] At-Tirmidhi, Sunan (Tafsir of the Noble Quran, chapter on 'Surah Al-Munafiqun'), vol.5, p. 415, no (3313), Abu 'Issa declared it fair and authentic. Al-Hakim, Mustadrak (The Book of Tafsir, chapter on The Tafsir of Surah Al-Munafiqun'), vol. 2, p.531, no (3812), he said, Bukhari and Muslim agreed on the authenticity of few statements in this narration by way of Ishaq As-Subi'I who reported it by way of Zayd Ibn Arqam. Bukhari recorded it by way of Abu Ishaq, by of Shu'bah, by way of Al-Hakam, by way of Mohammed Ibn Ka'b Al-Qarzi, by way of Zayd Ibn Arqam. Bukhari and Muslim did not recode the entire tradition, and it has authentic chain of transmission.

and tenderness.[231] It is also a realistic story, the events of which are living examples of a dilemma and the plight it placed one in. All of that renders the trainee in a position of interaction with the story, as if he himself is going through it, particularly because the Prophet made his companions active participants in forming the story's events. In the story of Ka'ab Ibn Malik the companions played a part in his stigmatization, communal boycotting being a powerful means of imparting moral discipline. Honesty Entails Sincerity of Intention in one's Actions: Intention is the most important infrastructure to moral behavior, and sincerity as regards it entails stripping things down to the sheer moral value, avoiding participating in any moral activity with an eye to achieving personal benefits or a passing fancy.

1- By way of Ibn 'Umar we hear that the Messenger of God said, *"One day three individuals from those who came before you were walking along when it suddenly began to rain and they took shelter within a cave, which they became trapped within.* Some of them said to the others, *'The fact is, by God, that there is nothing which could rescue and save you other than honesty, so let every man from among us put forward something honest and good that he knows he has wrought.*

One of them said, *' Dear God, if you are aware that there was once a man whose labor I rented who performed his duties for a bushel of rice, then went off, leaving it behind, and that I took that bushel of rice of his and planted it and it came to be that that bushel of rice which was his became wealth with which I purchased a cow.* Later, he came to me, asking for his pay, and I told him, *"Go to that cow and take it."* He then responded to me by saying, *"The only thing that you owe me is a bushel of rice."* I responded, *"Make your way over to that cow, for it is certainly the product of that bushel"* and he took possession of and departed with the cow.' *If you are aware that I certainly did do that thing out of my fear of You, then make a way out for us.'* فَانْسَاحَتْ عَنْهُمُ الصَّخْرَةُ *Then, an opening appeared from among the rubble.* Another said, *'Dear God, if you are aware that both of my parents were elderly, of an exceedingly advanced age, and that I used to come to them nightly with milk from one of my goats, and I was slower than usual in getting to them one evening, and, once I had arrived, I found that they had already gone to sleep. My family and dependants were screaming and crying out from hunger and weakness, but I was accustomed not to feed them until*

[231] Bukhari, Sahih (Kitab Al-Maghazi, chapter on 'The narration of Ka'b Ibn Malik'), vol. 6. P. 3, no (4462); Muslim (Kitab At-Tawbah, chapter on 'The repentance of Ka'b Ibn Malik and his two companions'), vol. 4, p. 2120, no (2769).

after my parents had taken their shares. I disliked to awaken them as I also disliked to leave them patiently enduring the weakness brought on by the absence of their evening meal. I ceased not to wait there until the break of dawn. If You know it to be true that I performed such an act out of my fear of You, then forge a way out for us.'

And the boulder revealed a bit of the entrance such that they were able to view the sky. Then, the last one spoke, saying, *'Dear God, if you are aware that I had a cousin –a daughter of my father's brother- who was one of the most beloved of all people to me, and that I attempted to seduce her, but she refused except in the case that I would bring her one hundred dinars.*

I set about to gather them until such time as I would be able to, then, I went to her with the money in my possession and I paid them to her, and she gave me access to her body. But, when I sat between her legs she said, *'Fear God and do not break the seal unjustly.'* I got up and left behind the one hundred dinars. If you know it to be true that I did that out of fear of You, then forge a way out for us. Then, God did indeed forge a way out for them, and they exited the cave." [232]

Honesty means that the outside should Match the Interior, just as Words Match Actions:

Part of what is conveyed by such words as honesty, sincerity, concordance between one's personal and public behaviors, and concordance of words with actions. God Almighty says, *"O ye who believe! Why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not"* [233] So, honesty is the opposite of hypocrisy, showing off, and pretentiousness.

1- By way of Yahya Ibn Al-Jazzar, who said, *"Some people from among the companions of the Messenger of God entered upon Um Salama* and said, *"Oh Mother of the Believers, speak to us regarding a personal matter of the Messenger of God s.* She replied, *'In person or in public, he was the same.'* Thereafter I regretted it, saying to myself, *'You have disclosed a secret*

[232] Bukhari, Sahih (Kitab Ahadeeth Al-Anbiya', chapter on 'The story of cave"), vol. 4, p. 172, no (3503). Muslim (Kitab Al-Dhikr Wa Al-Du'aa, Wa Al-Tawbah Wa Al-Istighfar [asking God for forgiveness]), vol. 4, p. 2099, no (2743).

[233] Surah As-Saf: 2,3.

of the Messenger of God s.' She said, *'When he returned I told him, and he said, "You have done well."'"* [234]

2- By way of Abu Sa'id Al-Khudairy, who said, *"The Messenger of God was more shy than a virgin in her seclusion, and if he saw something he disliked we knew it from his face."* [235]

3- By way of Al-Mughira Ibn Shu'aba, *"There was a solar eclipse on the day in which Abraham died,* and the people said, *'It was eclipsed for the death of Abraham.'* The Messenger of God said, *'Indeed, the sun and the moon are a pair of signs among the signs of God. They become eclipsed neither at anybody's death nor at anybody's life. If you catch sight of them, call upon God in prayer, both impromptu and canonical, until such time as the eclipse unfolds.'"* [236]

• The Prophet trained his companions in how to achieve honesty with themselves by not drawing things out of proportion. Despite the fact that the disaster of an infant son's death had stricken him, he did not allow this opportunity to impart moral teachings and discipline to pass him by. He defended his companions from the corruption of the intellectual faculties and their overturn by the admittance of superstitions to their minds by pushing away their swift claim of a connection between the ways of God and His signs in the creation and the lives of individuals or their deaths.

• The Messenger of God rejected having an unnecessary dignity falsely bestowed upon him which he was in no way in need of.

4- By way of 'Amru Ibn Murra, who said, *"The Prophet told me, 'Recite to me,'* and I responded, *'Shall I recite to you when it is unto you that the recitation is revealed?'* He said, *'Truly, I love to hear it from someone other than me.'* So, I recited Surah Al-Nisaa for him until I reached *"How then if We brought from each people a witness, and We brought thee as a witness against these people!"* whereupon he said, *'Hold it.' as tears*

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[234] Ahmed, Musnad, vol. 44, p. 249, no (26637). Al-Haithami, Majma' Al-Zawa'id (Kitab 'Alamat Al-Nubuwah, chapter on 'The Prophet 's inward and outward self'), vol. 8, p. 284, he said that Ahmed and Al-Tabarani recorded it by way of Yahia, by way of Um Salama. Both [Al-Ahmed and Al-Tabarani] recorded it with authentic chain of transmission.

[235] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Concealing reproach'), vol. 8, p.26, no (6169).

[236] Bukhari, Sahih (The Book of Eclipse (Kitab Al-Kusuf), chapter on 'Supplicating God in time of Eclipse'), vol. 2, p. 39, no (1086).

flowed from his eyes.'" [237]

• By way of Abdullah Ibn Masoud, who said, *"The Messenger of God said to me, 'Recite the Qur'an for me.'* I responded, *'Shall I recite the Qur'an for you when it is unto you that the Qur'an is revealed?'* He replied, *'Truly, I crave to hear it recited by other than myself.'* Then, I began to recite from Surat Al-Nisaa when, as I reached *"How then if We brought from each people a witness, and We brought thee as a witness against these people!"* I looked up, (or, a man near me caught my attention, causing me to raise my head) and I saw his tears flowing." [238]

• This demonstrates the honesty of the Prophet and the sincerity of his faith in his Lord as well as the cohesiveness of his call to faith. He thereby set an example for others of how to achieve congruity between those traits and aspects which are visible with those which are invisible.

• Additionally, he here makes use of the tool of reading a text aloud in the presence of the teacher, developing an emotional connection to the meanings and values contained within the recited text by bringing it to life for those whom he trains.

5- Al Bara' told us, *"I swear to God that we, in the heat of battle, would seek safety near him, and the bravest among us were those who fought at his sides," by whom he meant the Prophet s.* [239]

• An indication of the truthfulness and uprightness of the Prophet is born witness to by the fact that, when the fighting got thick, the He was the one behind whom others would take cover, the bravest among them sure to be found fighting at his side.

6- By way of Al-Bara' Ibn Al-Aazib, *"When the fighting was at its worst during the Battle of Hunayn the Messenger of God came and offered us words of encouragement, saying, 'I am the Prophet ; that is no lie. I am a descendant*

[237] Bukhari, Sahih (The Book of Eclipse (Kitab Al-Kusuf), chapter on 'Supplicating God in time of Eclipse'), vol. 2, p. 39, no (1086).

[238] Muslim, Sahih (The Book of shortening prayer while traveling (Kitab Salat Al-Musafirin Wa Qasraha), chapter on 'The Virtue of listening to Quran recitation and pondering over its meaning'), vol. 1, p. 551, no (800). Bukhari, Sahih (The Book of the Virtues of Quran (Kitab Fada'il Al-Quran, chapter on 'The teacher's request to the reciteer to stop reading'), vol. 6, p. 196, no (5104).

[239] Muslim, Sahih (Kitab Al-Jihad Wa Al-Siyar, chapter on "The battle of Hunain"), vol. 3, p. 1398, no (1776).

of Abd Al-Muttalib; Dear Lord, send us Your aid.'"

• A sign of his bravery is his lack of hesitation regarding giving away his location. In the heat of battle, displaying unrivaled courage, he addressed the group.

7- By way of Anis, who said, *"The Prophet was the best, most generous, and bravest of men.* The people of Median were surprised by a fearful event one night and set off towards the sound. When they arrived they were met by the Messenger of God, who had preceded them to the noise, with a sword around his neck sitting bareback on one of Abu Talha's horses, said, *'Don't be afraid; there is no need to panic. I found him all riled up, bucking and braying.'"* [240]

• Thus did the Messenger of God establish a role model of courageously taking the initiative. He did not allow concern for his personal safety to prevent him from going ahead and investigating the noise on his own in a demonstration of social responsibility and decisive action.

Integrity as regards Fulfilling Promises and Covenants and Honoring Trusts:

1- By way of Abu Huraira, who said, *"The Messenger of God said, 'Were it not for the immigration I would be one of the Ansar, and, if human kind as a whole, or, any discrete people among mankind, were to follow one path while the Ansar followed another, I would follow the path trodden by the Ansar.'"*[241]

• The Prophet's fulfillment of the covenant he contracted with the Ansar -to dwell among them for aye, never moving away from them- is a demonstration os.

2- By way of Anis Ibn Malik, who said, *"The Prophet of God never addressed us except that he said, 'Whoever is not trustworthy has no faith, and,*

[240] Bukhari, Sahih (Kitab Al-Adab, chapter on "Good manners, generosity, dispraising miserliness'), vol. 8, p. 13, no (6102).

[241] Bukhari, Sahih (The Book of Wishes (Kitab Al-Tamani), chapter on 'Refraining from wishing to meet the enemies'), vol. 9, p. 86, no (7331).

whoever breaks his covenants is bankrupt as regards religion.'" [242]

• This shows a companion pointing out how the Messenger of God constantly reinforced certain matters by means of ongoing repetition. The repetition, here, serves to emphasize the value of integrity, honesty, and trustworthiness, which were among the traits for which Hewas well-know both prior to and during his receipt of his mission. The clearest example of this dedication to the principles of honesty, integrity, and trustworthiness which can be found in hislife's story is his insistence, at the time when he immigrated to Medina, that Ali Ibn Abu Talib, his nephew, stay behind in Mecca in order to undertake and ensure the safe return of such goods as had been left in hispossession as trusts by the unbelievers of Mecca, the very ones who had, in hostility, announced their enmity towards him, expelling himfrom his beloved hometown.

• Due to the great importance accorded to fulfilling promises and terms of covenants as well as the honoring of trusts, the Messenger of God linked them to faith in God explaining that faith exists where such matters are conscientiously attended; when they are neglected and disregarded, faith is absent.

3- By way of Abu Huraira, who said, *"The Prophet said, 'The signs of the hypocrite are three: When he speaks he lies, when he promises he fails to perform, and, when he is entrusted he betrays.'"* [243]

4- By way of Abu Huraira, who said, *"The Messenger of God said, 'Deliver security to such as have entrusted you and do not betray such as have betrayed you.'"* [244]

5- By way of Jabir Ibn Abdullah, who said, *"The Messenger of God said, 'When a person brings forward a statement and then looks to see who might be around, he is speaking in confidence.'"* [245]

[242] Ahmed, Musnad, vol. 19, p. 375, no (12383).

[243] Bukhari, Sahih (Kitab Al-Iman, chapter on "The traits of a hypocrite'), vol. 1, p. 16, no (33). Muslim, Sahih (Kitab Al-Iman, chapter on "Stating the traits of a hypocrite'), vol. 1, p. 78, no (59).

[244] Abu Dawud, Sunan (The Book of Hiring (Kitab Al-Ijara), chapter on "Taking one's right unjustly"), vol. 4, p. 192, no (3529).

[245] At-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'The trust of private sittings'), vol. 4, p. 341, no (1959). Abu Dawud, Sunan (Kitab Al-Adab, chapter on "Disclosing private dialogue'), vol. 5, p. 302, no (4835).

6- By way of Jabir Ibn Abdullah, who said, *"The Messenger of God said, 'When you put things in the balance do so in such a way that the scale clearly tips.'"* [246]

7- Abu Hameed Al Saedi said, *"The Prophet of God made use of a man from the Banu Asad called Ibn Utabiyya in collecting charity.* When he came back he announced, *'This is for you and this was gifted unto me.'* The Prophet stood upon his platform, praised God and thanked Him, then said, *'What could he be thinking, the person whom we send on an errand and, when he returns, tells us, "This part is yours and this part is mine?"* Why does he not go and sit in the house of his mother and father and see and if he is given such gifts or not? By the One in Whose Hands my soul is held, he shall take nothing except that, on the Day of Resurrection, he shall come bearing it upon his neck, even if it is a camel braying or a cow lowing or a goat screeching.' He then raised his arms high into the air such that we were able to see his armpits, saying three times, *'I ask you, have I delivered?'"* [247]

• This is an example of the Prophet offering advice in such as way as not to publically announce the identity of the person who fell into error. Notice the wording, "What could he be thinking, the person" who does such and such, naming an action which is disliked, thereby simultaneously issuing direct and indirect instructions.

• God says "Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things." [248]

8- By way of Abu Bakr Al Thaqafi, who said, *"The Prophet said, 'Shall I not inform you of the gravest among the major sins?'* repeating it thrice. They responded, *'But of course, Oh Messenger of God. '* He then said, *'Ascribing partners to God and treating parents disrespectfully.'* Then he sat up, although he had been reclining, and said, *'And fraudulent*

[246] Ibn Majah, Sunan (The Book of Business Transactions (Kitab Al-Tigarat), chapter on "Determine the weight"), vo. 2, p. 748, no (2222).

[247] Bukhari, Sahih (Kitab Al-Ahkam, chapter on "Laborers' gifts"), vol. 9, p. 70, no (7262). Muslim, Sahih (Kitab Al-Imara, chapter on "Prohibiting offering laborers gifts"), vol. 3, p. 1463, no (1832).

[248] Surah An-Nisa': 58.

speech.' And he did not cease from repeating it until we said, *'If only he would stop.'"* [249]

Honesty Encompasses Justice, Fairness, and the Equitable Implementation of Rulings:

1- By way of Aisha, who informed us that Quraish needed to deal with the matter of a theft committed by a woman belonging to the Makhzoom, so they appointed Usama Ibn Zayd to speak with the Prophet s, for he was beloved of the Prophet . (p. 67) Usama spoke to himand the Messenger of God replied, *"Do you seek to intercede in regards to a penalty established by God ?"* The then arose and addressed the crowd, *"Truly, the peoples who came before you were destroyed only because they did not impose punishment upon the rich among them when they stole, but, when a poor man from among them stole, they implemented the penalty. By God Almighty, if Fatima, the daughter of the Messenger of God were to steal, I would, without a doubt, cut her hand off."* [250]

[249] Bukhari, Sahih (Kitab Al-Shahadat), chapter on 'Perjury'), vol. 3, p. 272, no (2693).

[250] Bukhari, Sunan (Kitab Ahadeeth Al-Anbiya'), chapter on 'The narration of Abu Al-Yaman'), vol. 4, p. 175, no (3514). Muslim (Kitab Al-Hudud, chapter on 'Cutting off the hands of a noble person who steals, prohibiting intercession in applying Hudud'), vol. 3, p. 1315, no (1688).

The Value of Humility

And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!".
(AL-FURQAN: 63)

Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.
(AL-ISRA: 37)

And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass.
(LUQMAN: 18-19)

That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.
(AL-QASAS: 83)

Lo! He loveth not the proud.
(AL-NAHL: 23)

And lower thy wing (in kindness) unto those believers who follow thee.
(AL-SHU'ARA: 215)

The Concept of Humility:

The Arabic word here translated as "humility" indicates the setting down of a thing in a certain manner and its reduction. It is morphologically analogous to a word which means "to act as though one is unaware" and might be used of a person who, though actually aware of a thing, behaves as though he has no knowledge of it. Humility is the opposite of aggrandizement, and the humble man is one who gives the appearance of simplicity and conducts self-appraisals in an unbiased manner. Humility is expressed by neither over nor understating one's achievements and characteristics. The humble human being evaluates himself fairly, exaggerating neither his purity nor his debasement.

• The Noble Quran gives us an example of humility in the text which treats of Luqman's gentle admonition to his son. God says, *" O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs. And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."* [251]

• As far as humility goes, the Messenger of God was the example par excellence. He was exceedingly polite, giving his undivided attention to the person with whom he was conversing, whether young or old. When he shook hands he would be the last to withdraw his hand. When giving charity he would personally place it into the hand of the recipient. When joining a gathering he would take a seat at the outskirts of the group. He did not disdain to take care of his business personally, going to the market and carrying his own merchandise, saying, *"Carrying it is my job."* Heresponded to the invitations of freemen, slaves, and those living in poverty.

He accepted the apologies of those who offered them and performed services for the weak and despondent. He cooperated with the members of his household in completing their tasks as well as his own. He himselfpatched his clothing and cleaned his shoes. He very much disliked flattery and titles and would often say, *"God does nothing but increase the honor of such as overlook flaws and nobody humbles himself*

[251] Surah Luqman: 17-19.

before God except that He elevates him." [252]

Humility and Respect for Work:

1- By way of Abu Huraira, who said, *"The Prophet said, 'God has never raised up a Prophet except that he was a shepherd.' The companions responded, 'What about you?' to which he said, 'I used to earn money shepherding for the people of Makka.'"* [253]

• In making mention of this to his companions the Prophet planted the spirit of respect for the nobility of work within their souls as, indeed, he encouraged them to not disdain to perform simple jobs, emphasizing that working is preferable to stubborn idleness.

• The Prophet used his self as an example of how to be profitably employed and seek to be ever more productive. He reminded them of his employment as a shepherd and a merchant, proceeding to acknowledge the honorable nature of vocations, according them respect and dignity as means of earning a living, preferring them to unemployment and laziness.

2- Yacoub Ibn Zayd tells us that the Messenger of God would clean the dust out of the mosque. [254]

3- By way of Abu Huraira we hear that the Messenger of God said, *"Zakarriya was a carpenter."* [255]

4- By way of Anis Ibn Malik we hear that the Messenger of God said, *"A man from among the Ansar came to the Prophet begging,* and he said, *'Have you nothing in your home?'* The man responded *'Of course; I have some blankets, some of which we use as clothing and some of which we spread out on the ground, and a wooden vessel which we use to drink water.'* Hesaid, *'Bring them to me.'* He did so, and the Messenger of God took the items in his own hand and asked, *'Who will purchase these?'* A

[252] Muslim, Sahih (Kitab Al-Birr Wa Al-Silah wa Al-Adaab, chapter on 'Forgiveness and Humility'), vol. 4, p. 2001, no (2588).

[253] Bukhari, Sahih (Kitab Al-Ijara, chapter on 'Shepherding to earn money"), vol. 3, p. 88, no (2306).

[254] Ibn Abu Shaybah, Musanaf (Kitab Al-Salat, chapter on 'Cleaning dust out of mosques"), vol. 3, p.338, no (4041).

[255] Muslim, Sahih (Kitab Al-Fada'il, chapter on 'The Merits of Zakariya'), vol. 4, p. 1847, no (2379).

man responded, *'I will buy them for a dirham.'* He said, *'Who will give more than a dirham?'* twice or thrice. Then a man said, *'I will pay two dirhams for them.'* So He handed them over to him in exchange for two dirhams, which he then gave to the Ansari man, saying, *'Purchase food with one of these and deliver it to your household. Then, with the other, purchase a qadoom and bring it to me.'* So, he came to him with it, and He spread perfume on it. Then he said to him, *'Go and gather firewood and sell it, and don't let me see your face for fifteen days.'*

So the man went and gathered firewood, selling it, and, when he came back, he had earned fifteen dirhams. He used part of it to purchase clothing and part to purchase food, and the Messenger of God said, *'This is better for you than to be accompanied by begging, which will rip the skin right off of your face, on that Day of Resurrection. Truly, begging befits none but three; the person in abject poverty, the person burdened with an exorbitant expense, or the person whose health has failed him.'"* [256]

• The condition of this companion when he came to beg of the Prophet was such that all he had in his home were the under-blankets traditionally placed between a camel and his saddle and a simple vessel used in drinking water. Despite that, the Prophet did not sanction his engaging in begging when he had strength enough to work, nor did the Prophet give him anything with which to relieve his need. Rather, he trained him to think about what sort of practical, marketable work he might do in order to earn a living, encouraging him to explore all options available to him prior to approaching other people and begging. Rather than feeding him for one day by giving him a fish he fed him for a lifetime by teaching him how to fish.

• Notice how the Prophet encouraged the creation of employment opportunities among the able-bodied. There are many instances wherein Hegave needy individuals capital with which to establish and nurture business enterprises, or wherein he purchased for them machines with which they could practice a trade they knew and excelled at. Among the goals of Islamic character discipline is the disciplining of individuals to work.

5- By way of Abu Huraira, who said, *"I heard the Messenger of God state, 'For any one of you to set out to gather firewood -carrying it upon his*

[256] Abu Dawud, Sunan (Kitab Az-Zakat, chapter on 'Matters that permit asking for charity'), vol. 2, p. 363, no (1638).

back and giving in charity out of its proceeds, thereby remaining financially autonomous of other people- is better for him than to beg of any may, without regard for whether his petition is granted or denied. Indeed, the hand which is elevated by bestowing charity is superior to the hand which is brought low by receiving it, and one ought to begin with those whom it is his responsibility to provide for.'" [257]

His Humility in Serving the Members of his Household:

1- A man inquired of Aisha, *"Did the Messenger of God do any house-work?"* She responded, : *"Yes. The Messenger of God cleaned his shoes, stitched his clothing, and performed chores around the house just like any one of you does in his own home."* [258]

2- By way of Aisha we hear, *"I was asked regarding how the Messenger of God behaved while at home,* and I said, *'He was a man among men, mending his clothing, milking his goat, and waiting upon his self."* [259]

His humility among his Companions in Answering their Invitations and Treating them with Kindness:

1- By way of Anis Ibn Malik, who said that his grandmother, Mulaika, invited the Prophet to partake of food. After he ate, the Messenger of God said, *"Rise so that I may lead you in prayer."* I went and brought a mat which had become black with age and usage and washed it down with water. The Messenger of God stood upon it, an orphan and I lined up behind him, and the elderly woman stood behind us. Hethen offered two units of prayer, afterwards departing." [260]

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[257] Muslim, Sahih (Kitab Az-Zakat, chapter on 'Not to ask people for charity'), vol. 2, p. 721, no (1042).

[258] Bukhari, Al-Adab Al-Mufrid, p. 190, no (539), Ahmed, Musnad, vol.41, p.269, no (24749).

[259] Ahmed, Musnad, vol. 43, p. 263, no (26194).

[260] Malik, Muwatta' (Kitab Qasr As-Salah Fi Al-Safar, chapter on 'Making Dhikr after performing Duha prayer'), vol. 1, p. 153, no (363). Bukhari, Sahih (Kitab As-Salat, chapter on 'Offering prayer over rugs'), vol. 1, p. 86, no (382).

• This is evidence of hishumility in accepting invitations from the simplest of persons, sitting with them and sharing meals such that they felt loved by with them, enjoying their company and imparting happiness to them.

2- By way of Anis we hear that a man from the outback named Zahir used to give him presents from his region and the Prophet, when he wished to depart, would provide him with supplies. The Prophet would say, *"Zahir is our country-folk and we are his city-folk."* The Prophet loved him, 'though he was an ugly man. One day the Prophet came to him while he was selling his wares and embraced him from behind such that he could not see him.

The man exclaimed, *"Let me go! Who is this?"* Then, he looked up and recognized the Prophet, whereupon he ceased to care what happened so long as his back remained attached to the chest of the Messenger of God. The Messenger of God then began to say, *"Who will buy this slave?"* and he responded, *"Oh Messenger of God, if that is how it is, you will find me to be very cheap."* Hethen said, *"But, in the estimation of God, you are certainly not cheap."* Or, he said, *"But you are valuable in the estimation of God. "* [261]

3- By way of Shihab Ibn Abbad, who heard some members of a delegation from Abdul Qays saying, *"We approached the Messenger of God and found that the people were exceedingly happy to greet us. When we got there the people made room for us and seated us.* The Prophet welcomed us and supplicated for us, then he looked upon us and said, *'Who is your master and leader?'* All of us indicated Al Mundhir Ibn Aaith, and the Prophet said, *'Is he Al Ashajj?'* This name had initially been bestowed upon him one day when his face was stricken by the hoof of a donkey, and we said, *'Yes, Oh Messenger of God. '* He had hung back behind the main group, securing the animals and arranging the bags. Then, he had taken his clothing bag out, setting aside the clothing which he had been wearing during the journey and putting on one of his best outfits.

He then approached the Prophet, the Prophet having stretched out his legs and reclined, but, when Al Ashajj came near to him, the people made way for him and said, *'Right here, Oh Al Ashajj.'* Then, the Prophet, still seated, grabbed hold of his leg, saying, *'Right here, Oh*

[261] Ahmed, Musnad, vol. 20, p. 90, no (12648), and Abd Al-Raziq, Musanaf, vol. 10, p. 454, no (19688).

Al Ashajj' and he took a place to the right of the Prophet, where he remained seated. The Prophet welcomed him and treated him kindly, then, he asked him about his lands, naming its villages one by one; Safa, Al mushaqar, as well as others from among the villages of Hajar.

He then said, 'By my own mother and father, Oh Messenger of God, you are better acquainted with the names of our villages than are our own people. ' He said, *'The truth is, I have been a visitor in your lands and was warmly welcomed within them.'"* He continued, *"Then he approached the Ansar* and said, *'Oh Crowds of the Ansar! Welcome your brothers! Truly, the way they entered Islam bears a most striking resemblance to how you entered it. They are the closest thing to you in temperament and disposition; they entered Islam obediently, neither unwillingly nor under threat of warfare, at a time when peoples refused to enter Islam without putting up a fight."* He continued, "When morning came, He said, *'How did you find the hospitality of your brethren and their care-taking of you as guests?'* They replied, *'The best of brethren; they made sure our beds were comfortable, our food delicious, and they put us to sleep as well as awakened us teaching us what they knew of the Book of our Lord and the Sunnah of His Messenger s.'* The Prophet was impressed and overjoyed at that. Then, he came up to us, man by man, asking each one of us what we had learned and mastered.

Among us were those who had been taught the greetings of peace, the Mother of the Book, a surah or two, or a sunnah or two. Then, he turned to us and said, *'Do you have anything left of your travelling provisions?' At that they rejoiced, quickly making for their conveyances…"*[262] The foregoing text makes it clear that the Prophet was of consummate humility and simplicity in the manner in which he received the delegation of Abd Qays. He asked them about their leader and, upon his arrival, the Prophet changed positions, sitting upright, welcoming him heartily, and inquiring about his lands. Then, the Prophet ordered his companions to show hospitality to the delegation and treat them as honored guests. Afterwards, he went to the delegation to ask how they had found the hospitality of their brethren. In so doing he not only enjoined the use of moral values, he followed up on whether or not they had been implemented, keeping an eye on whether or not they were adhered to.

[262] Ahmed, Musnad (the rest of narration of Abd Al-Qays delegation), vol. 24, p. 327, no (15559). Bukhari, Al-Adab Al-Mufrid, no (1198) and Al-Haithami, Majma' Al-Zawa'id, vol. 8, p. 177, he said Ahmed recorded it; its chain of transmission is trustworthy.

3a. By way of Anis, who said, *"I never witnessed an instance of a man whispering into the ear of the Messenger of God wherein he pulled his head away before the other man pulled his head away, nor did I ever witness an instance in which, during a handshake, the Messenger of God withdrew his hand prior to the other man's withdrawal of his hand."* [263]

4- By way of Abu Mas'ud, who said, *"The Messenger of God approached a man and spoke to him, whereupon the man began to tremble where he stood. So, He said to him, 'Calm down, for I am no king. I am just the son of a woman who ate meat rendered into jerkey.'"* [264]

• The Messenger of God, despite the elevation of his station and the loftiness of his position, was humble in the midst of his companions, close to them, teaching them that high status and loving regard can only be achieved in the hearts of mankind by means of humbling oneself before them, never by lording oneself over them.

5- By way of Aisha, who said, *"I said, 'Oh Messenger of God, eat –may God make me your ransom- lying down, for that is less burdensome upon you.'* She said, *'He then inclined his head until his forehead very nearly made contact with the ground,* whereupon he said, *'No. Rather, I shall eat in the same manner as a slave eats, assuming the same posture in sitting as a slave does.'"* [265]

6- By way of Ayyoub Ibn Abu Tameema, who told us that, *"The Prophet s, when eating, would sit up straight, his weight distributed between his two hips, saying, 'I eat as the slave eats and I sit down as the slave sits down, for, truly, I am naught but a slave.'"* [266]

[263] Abu Dawud, Sunan (Kitab Al-Adab, chapter on "'Good companionship'), vol. 5, p. 273, no (4761).

[264] Ibn Majah, Sunan (Kitab Al-At'imah, chapter on 'Jerked meat'), vol. 2, p. 1101, no (3312). Al-Hakim, Mustadrak (Kitab Al-Maghazi wa Al-Siyar), vol. 3, p. 50, no (4366), he declared it authentic that meets the criteria laid down by Bukhari and Muslim, but they did not record it in their Sahihs.

[265] Abu Al-Sheikh, Akhlaq Al-Nabi Wa Adaabih, vol. 1, p. 393, no (140) recoded with weak chain of transmission, yet the text is authentic since Ahmed recorded another Mursal narration in Al-Zuhd.

[266] Abd Al-Raziq, Musanaf, vol. 10, p. 415, no (19543).

Humility as the Opposite of Arrogance:

The Prophet prohibited against arrogance, loudly denouncing such as were arrogant, announcing that evil shall be their portion in this world and the hereafter. God Almighty says, *" Lo! He loveth not the proud."* [267]

The Concept of Arrogance:

By way of Abdullah Ibn Mas'ud, from the Prophet of God, who said, *"He shall never enter heaven, such as has, within his heart, the weight of a grain of arrogance. "* A man said, *"But, a man loves that his clothing should be fine and his shoes of good quality."* He responded, *"Truly, God is beautiful and loves beauty. Arrogance comprises the rejection of truth and looking down upon mankind."* [268]

The Prohibition Against Expressing Arrogance by means of Food or Clothing:

1- By means of Abu Huraira, from the Prophet, who said, *"God, on the Day of Resurrection, shall not gaze upon such as walk around with trains of fabric attached to their clothes, out of arrogance and mischief.* [269]

2- In the opening sections of the Book of Vestments, in Saheeh Al Buhkari, is an excerpt from the Quran, entitled " Say: *Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen".*

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[267] Surah An-Nahl: 23

[268] Muslim, Sahih (Kitab Al-Iman, chapter on 'Prohibiting arrogance', vol. 1, p. 93, no (91); Ahmed, Musnad, vol. 6, p. 338, no (3789) it included: A man said, O Messenger of God, I really like my clothing should be fine; my hair should be shining; my shoes should be of good quality. [The man] enumerated many things even his whip hanger. Then he asked, are these from arrogance, O Messenger of God, to which he replied: No, this is beauty. Truly, God is beautiful and loves beauty. Arrogance comprises the rejection of truth and looking down upon mankind.

[269] Bukhari, Sahih (Kitab Al-Libas, chapter on' Walk around with trains of fabric attached to clothes out of arrogance'), vol.7, 141, no (5847).

The Prophet, said, *"Eat, drink, dress up, and give in charity; do all of this, taking care neither to be extravagant nor wasteful."* Ibn Abbas said, *"You may eat anything you wish to, as may you also wear anything that pleases you, so long as you are neither extravagant nor give the impression that you are."* [270]

[270] Bukhari, Sahih (Kitab Al-Libas, chapter 1), vol. 7, p. 140.

The Value of Cooperation

And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and

transgression.

(AL-MA'IDA: 2)

Therefore, treat not the orphan with harshness, Nor repulse the petitioner (unheard).

(AL-DUHA: 9-10)

But he hath made no haste on the path that is steep. And what will explain to thee the path that is steep? (It is:) freeing the bondman; Or the giving of food in a day of privation To the orphan with claims of relationship, Or to the indigent (down) in the dust. Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.

(AL-BALAD: 11-17)

The Concept of Cooperation:

• Cooperation, as a moral value, indicates the group as a whole assisting one another in carrying out a specific function or achieving a common goal. Cooperation is achieved by considerate patience which causes us to willingly accept the constructive criticism of others, being neither dismissive of nor annoyed by the advice of others. Cooperation entails acknowledging the value of every human being and constantly behaving towards one and all in a positive, respectful manner.

We need cooperation in order to accomplish joint tasks which rely upon the contributions of various groups or teams. Training in this particular trait may be accomplished by the practice of preparing and eating meals together. Similarly, cooperation can be drilled in by means of group sports, by assisting others in times of distress and difficulty, and by providing for their needs during emergencies.

Cooperation with others was one of the traits the Prophet was known for prior to his commission:

• The Messenger of God, even prior to his commission as a Prophet, was characterized by certain traits, among them: honesty, trustworthiness, maintaining good relations with kith and kin, as well as assisting the weak, the orphan, and those who had been treated unjustly. All of these moral traits express cooperation and the putting forward of effort to assist those in need. Indeed, the Prophet was a party to the compact of Al-Fudool with Bani Hashim wherein they swore by God that they would stand by those whose rights had been transgressed against until things were made right by them, just as they committed themselves to sharing in provisions. Regarding this pact, He said, *"It would not please me to acquire, by virtue of the pact I entered into at the home of Ibn Judan, the finest wealth and cattle imaginable, if such a transaction involved me in betrayal."* [271]

• His wife, Khadija, described him, saying, *"Never could it be so! Take heart! For, by God Almighty, God would never humiliate you! By God, you are a keeper of good relations among your kith and kin, a speaker of truth; you are one who spends of his own wealth upon the weak and the orphaned,*

[271] Ibn Saad, Al-Tabaqat Al-Kubra, vol. 1, p. 129.

who takes care of the penniless, who makes the guest feel welcome, and who assists those with legitimate claims." [272]

• Her words embody the meaning of cooperation between a husband and his wife as well as demonstrate her support for him during stressful times. Lady Khadija sought to uplift the Prophet rather than drag him down or disbelieve him. Indeed, she assisted him by means of money and effort.

Forms of Cooperation and the Muslim's Duty to Participate in all its Manifestations:

1- By way of Jabir Ibn Abdullah, who reported that the Messenger of God said, *"Every good deed is charity."* [273]

• This is an expansion of the circle of productivity in order that it may encompass every beneficial deed appertaining to a human being or an animal, the Prophet having guaranteed a reward to any such as performs such deeds.

2- By way of Al Miqdam Ibn Madiykarib Al Zubaidi, reporting on the Messenger of God, who said, *"No man earns anything which is superior to earnings garnered by the work of his own hands, and whatever a man spends upon himself, his spouse, his child, or his servant is considered an act of charity."* [274]

• This shows that cooperation entails work, for one must first earn; only then is he able to spend and provide assistance. Spending upon the members of one's family is one of the many forms taken by cooperation which renders the person who participates in it worthy of a reward, for it is considered to be charity and a means of drawing nearer to God.

[272] Bukhari, Sahih (Kitab Al-Tafsir, chapter on 'Surah Al-'Alaq), vol. 6, p. 173, no (5005). Muslim, Sahih (Kitab Al-Iman, chapter on "Beginning of revelation sent to the Messenger of God (pbuh)"), vol. 1, p. 139, no (160).

[273] Bukhari, Sahih (Kitab Al-Adab, chapter on "Every good deed is a charity"), vol. 8, p. 11, no (6090). Muslim, Sahih, by way of Huzaifa from Qutaibah (Kitab Az-Zakat, chapter on "Every good deed is deemed charity"), vol. 2, p. 697, no (1005).

[274] Ibn Majah, Sunan (Kitab Al-Tigarat, chapter on 'Exhortationg to earn lawful gains'), vol. 2, p. 723, no (2138).

3- By way of Anis Ibn Malik, who related that the Messenger of God said, *"Whoever is desirous of having his provisions broadened and his lifetime extended, let him maintain good relationships with kith and kin."* [275]

• This exemplifies the Prophet's encouragement towards establishing and maintaining good familial relationships, showing how it is important to be aware of the situations in which your family members find themselves, helping them out during times of trouble and need. That he accomplished by establishing rewards for participating in these sorts of activities which are attractive to everybody, namely, enrichment and longevity.

4- By way of Abu Musa Al Ashaari, who reported that the Prophet said, *"Every Muslim is obliged to give alms."* Then it was said, *"What about such as haven't anything?"* to which He responded, *"He ought to put his hands to work in order to benefit himself and give in charity."* Then, it was said, *"And what if he is unable so to do?"* and Heresponded, *"He should aid such as are in dire need."* Then, it was said, *"And what if he is unable so to do?"* to which he responded, *"He should enjoin upon others what is good and right."* Then it was said, *"And if he doesn't do that?"* to which he said, *"He should abstain from engaging in evil, for so doing is –no doubt- a form of charity."* [276]

• This shows that it is among the Muslim's duties to assist and cooperate with others. In this example the Prophet enumerates various levels of charitableness, stratifying them from apex to nadir, respectively, as the points where individuals exert themselves by working in order to secure benefits for their selves and others and the point at which individuals merely shield others from evil.

5- By way of Abu Huraira, who said, *"The Messenger of God said, 'Every pure-being from among mankind must engage in charitableness during every day upon which the sun rises.'* He said, *'Judging fairly between two persons is a form of charity. Assisting a man in mounting or loading his provisions upon his beast of burden is a charitable act.'* Then, he said, 'A good word is charity,' as well as, 'Every step a person takes as he makes his way to performing a prayer is considered an act of

[275] Bukhari, Sahih (Kitab Al-Adab, chapter on "Maintaining ties of kinship broadens one's provision"), vol. 8, p. 5, no (6052).

[276] Muslim, Sahih (Kitab Az-Zakat, chapter on "Every good deed is deemed charity"), vol. 2, p. 699, no (1008).

charity, as is the removal of annoyances from the paths traversed by mankind.'" [277]

6- By way of Abu Qatada, who sought to reclaim a debt from one who hid himself away, then, when he found him, the one who owed him said, *"I am undergoing hardship."* So, he said, *"Do you swear by God that it is so?"* and he replied, *"Indeed, I swear by God that it is so."* He then said, *"I heard the Messenger of God state, 'Whoever would like to be saved from one of the disasters of Resurrection Day, let him grand respite to a person who is suffering hardship or relieve him of his burden.'"* [278]

• This is an example of the Prophet making use of comparison between contradistinctive states; the state of this world and the state of the hereafter; the state of expending and the state of being rewarded. He made use of this tool as a means to encourage working under the constraints of moral values.

7- By way of Abu Huraira, who said, *"The Prophet said, 'The person who strives to provide for the needs of widows and poor is like he who exerts himself by striving in the path of God, or the person who stands in prayer all night and engages in fasting all day."* [279]

8- By way of Anis Ibn Malik, who said, *"The Messenger of God said, 'There is no Muslim who plants a seed or sows a crop from which the birds or human beings or beasts derive sustenance except that, thereby, an act of charity is recorded in his favor."* [280]

9- Abu Dharr reported, *"Incumbent upon every soul, in every day upon which the sun rises, is a charitable act which he must expend upon his own soul."* I said, *"Oh Messenger of God, from what shall I spend in charity when I have nothing whatsoever in the way of wealth and possessions?"*

He responded, *"It is so due to the fact that charity is recorded every*

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[277] Ahmed, Musnad, vol. 13, p. 512, no (8183).

[278] Bukhari, Sahih (Kitab Al-Musaqah, chapter on "Grant a respite to the debtor"), vol. 3, p. 1196, no (1563).

[279] Bukhari, Sahih (The Book of Expenses (Kitab Al-Nafaqat), chapter on 'The Virtue of spending on one's family"), vol. 7, p. 62, no (5407). Muslim, Sahih (Kitab Al-Zuhd, chapter on 'Giving charities to widows'), vol. 4, p. 2286, no (2982), it included, I think he [Prophet] said, or like the person who stands in prayer all night and engages in fasting all day.

[280] Bukhari, Sahih (The Book of Land Cultivation (Kitab Al-Muzara'), chapter on "The 'Virtue of cultivating corpses for food consumption'), vol. 3, p. 103, no (2361). Muslim (Kitab Al-Musaqah, chapter on 'The Virtue of land cultivation'), vol. 3, p. 1188, no 91552).

time God is magnified, glorified, praised, said to be the only being worthy of worship, or asked forgiveness of. It is so because, whenever goodness is enjoined or ill-behavior is prohibited, or, even when such a seemingly trivial act as the removal of a thorn, a bone, or rock from the pathways traversed by humankind is undertaken, it is recorded as a charitable act. When a person takes it upon himself to guide a blind person, or to make the effort to impart comprehension upon such an individual as is hard of hearing and unable to speak, or, when you, knowing where it is to be found, take somebody who is seeking guidance to the place he needs to arrive at in order to have his need met; when you strive with might and mane to alleviate the suffering of someone who has cried out for help; when you lift, employing the strength of your arms in assisting the weak; whenever you engage in any of the aforementioned actions it falls under the category of charity spent by yourself upon yourself.

Indeed, when you engage in conjugal relations with your spouse, you earn a reward.' Abu Dhar queried, *'How can I earn a reward for satisfying my desire?' to which the Messenger of God responded, 'Have you thought about this; if you had a son who had achieved maturity and you were expecting good things of who then died, would you have expectations of him?'* I answered, *'Yes.'* He said, *'Okay; but, did you create him? No; God created him. Did you cause him to be guided? No; God granted him guidance. Did you provide his sustenance? No; it was God who granted his provisions.'* He then said, *'Such it is; therefore, place your seed in its approved vessel and spare it from being placed in an unapproved vessel and, if it be God's will, God will grant life while, if it be God's will, God will cause death, and you? You will be rewarded.'"* [281]

10- By way of Abdullah Ibn Amru, who related that a man asked the Prophet s, *"What is the best part of Islam?"* He said, *"The feeding of food and bestowing of the greeting of peace upon those whom you know as well as those whom you do not know."* [282]

• This is an example of cooperation in the form of maintaining civility and good communications with others regardless of whether or not you personally know them. You ought to offer them both food and a peaceful greeting, which indicates that the goodness of the Muslim

[281] Ahmed, Musnad, vol. 35, p. 383, no (21484).

[282] Bukhari, Sahih (Kitab Al-Isti'zan, chapter on 'Bestowing of the greeting of peace upon those whom you know as well as those whom you do not know'), vol. 8, p. 52, no (6308).

ought to encompass mankind in general. The Prophet did not mention an object of the verb "to feed;" rather, he left it as a general commandment. You may feed a human being or an animal; one who is at close proximity or one who is far away; a Muslim or a polytheist. All of these things are expressions of the essential goodness of Islam. Here you can see the importance of linguistic structures as regards moral and ethical values and how they can be adapted to various dimensions and applied to various concepts.

11- Al Bara Ibn Aazib said, *"The Prophet enjoined upon us seven and prohibited us from seven. He ordered us to visit the ill, participate in funeral processions, bless those who sneeze, fulfill our oaths, assist those whose rights have been transgressed, spread peace, and that we must respond to invitations. He issued a prohibition to us regarding golden rings, silver vessels, the use of silken garments between a camel's saddle and its rider, cloth lined with silk which was made in Egypt, embroidery, and brocade."* [283]

• This shows the Prophet ordering us to visit the sick and follow funeral processions, which are practices engendering empathy within a society, giving a sense of interdependence and cooperation at achieving affection and peace at the societal level. Similarly, it inculcates spiritual discipline within the Muslim which allows him to engage in humility and simplicity as regards the implements of daily life which he makes use of in eating and drinking, all of which creates distance between him and extravagance and arrogance.

12- By way of Al Saib Ibn Abdullah, who said, *"I was taken to the Prophet on the day that Mecca was conquered. Uthman Ibn Affan and Zuhair took me, and they began to lavish praises upon him until the Messenger of God said, 'Do not tell me who he is, for he was my companion during the Days of Ignorance.'* He said, *'Yes, Messenger of God, and a fine companion you were.'* He said, *'Oh Saib, take appraisal of the morals and manners you used to conduct yourself by during the Days of Ignorance and transfer them over to your morals and manners under Islam; take care of guests, treat with dignity orphans, and behave well towards your neighbor.'"* [284]

[283] Bukhari, Sahih (Kitab An-Nikah, chapter on 'Respond to invitation to banquets'), vol. 7, p. 25, no (5230).

[284] Ahmed, Musnad, vol. 24, p. 258, no (15500), Al-Haithami, Majma' Al-Zawa'id (Kitab Al-Birr Wa Al-Silah, chapter on "Noble manners, forgiving an oppressor"), vol. 8, p. 190, he said, Abu Dawud recorded and cut it short and Ahmed recorded it with authentic chain of transmission.

• In this manner did the Prophet establish an emotional connection with that companion, by reminding him of the friendship which they had enjoyed long ago, during the Days of Ignorance. He reminded him that he had, even then, been possessed of excellent morals and manners, taking part in good deeds and providing assistance to neighbors and orphans. Then, Hetold him that Islam demanded the same sort of actions of him.

Cooperation as expressed in the Sharing of Meals:

1- By way of Salama Ibn Amr, who said, *"The provisions available to the people became straightened and they were suffering great poverty, so, they approached the Messenger of God regarding slaughtering their camel and he gave them permission so to do.* Umar met up with them and they told him about it, so he said, *'What will they have left once the camel is gone?'*

Then, he went to the Messenger of God and said, *'Oh Messenger of God, what will they have left once the camel is gone?' and the Messenger of God said, 'They will be able to call upon humankind to come to them with whatever provisions are beyond their own needs.'* Then, he spread out a mat and put them on it,, .and the Messenger of God stood up and prayed, blessing it, then, he called the people to bring their vessels and they filled them up until they were done, when the Messenger of God said, *'I bear witness that there is no deity other than God alone, and that I am the Messenger of God. '"* [285]

• This shows how cooperation and group participation in working and eating gives rise to the blessing of and produces increases in provisions, both of which tend to encourage people to cooperate and engage in gatherings.

2- By way of Abu Musa, who said, *"The Prophet said, 'The Asharites, when the battles produced widows, or, when their dependents in Medina encountered scarcity of foodstuffs, were in the habit of gathering together everything they had in a single piece of cloth. Then, they take equal portions of it amongst themselves, off of a single serving dish.They and Iare cut of the samecloth.'"* [286]

[285] Bukhari, Sahih (The Book of Partnership (Kitab Al-Shirka), chapter on 'Engaging in partnership in foods, business cash, commodities'), vol. 3, p. 138, no (2525).

[286] Bukhari, Sahih (Kitab Al-Shirka, chapter on 'Partnership in foods'), vol. 3, p. 138, no (2527).

3- By way of Abu Huraira, who said, *"The Messenger of God used to say, 'Portions of food which are meant for two individuals will suffice three, just as, similarly, food which is apportioned for three is enough to feed four.'"* [287]

4- By way of Ibn Abbas, who said, *"The Messenger of God said, 'The person of faith is not such as satiates his appetite for food while his next-door neighbor endures hunger.'"* [288]

Manners Appropriate to Visits and Seeking Permission:

Visits are a vital component to the strengthening of social ties among mankind. The Prophet laid down parameters regarding how we ought to conduct ourselves while engaging therein, in order to ensure optimal results as embodied, for instance, in the generation of genuine affection and companionship among human beings. Such morals and manners place the interactions among mankind upon a dignified footing permeated by polite civility, all of which is reflected in the morals and manners of individual persons.

1- Shariah codes of conduct encourage us to obtain our would-be hosts' permission prior to the visit, lest we startle them. Likewise, the Shariah prohibits us from entering upon other persons without their permission. *" O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do."* [289]

2- When seeking permission to enter, you may do so up to three times in one instance. You will either be granted permission or denied

[287] Bukhari, Sahih (Kitab Al-'At'imah, chapter on 'The food assigned to one person suffices two'), vol. 7, p. 71, no (5446). Malik, Muwatta' (The Book of The Character and traits of the Prophet (pbuh), chapter on 'Foods and drinks'), vol. 2, p. (1693).

[288] Abu Ya'la, Musnad, vol. 5, p. 92, no (2699). Al-Haithami, Majma' Al-Zawa'id (Kitab Al-Birr Wa Al-Silah, chapter on 'Eating one's full while a neighbor is starving'), vol. 8, p. 167, he said, Al-Tabarani and Abu Ya'la recorded and its chain of narrators is trustworthy, Al-Diyaa declared it authentic in Al-Mukhtara.

[289] Surah An-Nur: 27-28.

it, and, should you be turned away, you should go back to whence you came, neither grouchy nor angry. Abu Saeed Al Khudary tells us, *"Once, while I was in the company of the Ansar, Abu Musa arrived, seemingly upset. He told me, 'I sought Umar's permission three separate times, but nobody extended that permission, so, I left.'* He asked, *'What stopped you?'* and I replied, *'I sought permission thrice, but it wasn't granted to me, so, I went away.* The Prophet instructed us, saying, *"If any of you seeks permission thrice, but is not given that permission,* he ought to leave." He then said, *'By God, you shall certainly be made to offer up solid proof regarding that rule,'* and he addressed the crowd, asking, *'Is there a single one of you who has ever heard anything regarding the promulgation of such an injunction by the Prophet ?'* whereupon Ubay Ibn Kaab interjected, *'By God, there is none, other than the youngest among us, who stands by you in this matter.' I, then the youngest among them, stood by his side, afterwards informing Umar that the Prophet had, indeed, said such a thing.'"*[290]

3- The Shariah established a specific time-frame during which visits and the concomitant requests for permission to engage there-in were to be limited, enabling individuals to freely relax, as visitors were not to be expected other than in the appointed times. God said *" O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom."* [291]

• The Islamic injunctions regarding how one ought to conduct oneself while visiting as well as how one ought to seek permission so to do rather than just barge in on whoever it pleases him so to do are, by their very nature, means of ensuring the privacy of the home and the liberties of its inhabitants. They have the effect of rendering it both easy and simple for individuals to behave in conformity with the values of cooperatively helping one another out.

[290] Bukhari, Sahih (Kitab Al-Ist'zan, chapter on 'Greeting, asking permission thrice'), vol. 8, p. 45, no (6317).

[291] Surah An-Nur: 85.

Cooperating with Others in Disastrous Times:

1- Bilal was asked, *"How did the Messenger of God u spend his money?"* He said, *"Whenever he had anything, I was the one to whom it was entrusted –from the time he was raised up by God until he departed this world-.* He was such that, if an individual came to him, submissively, and he saw that he was lacking clothing, he would give me the command, and I would borrow money with which to purchase a cloak and clothe him in it, and feed him. This continued until a certain man from among the polytheists confronted me, saying, *'Bilal, I have plenty, so, do not borrow from anybody other than me***.'** So, I followed his instructions so to do until, one day, as I performed ablution and got up to make the call to prayer, I suddenly found that polytheist and a band of merchants were surrounding me. When he saw me he said, *'Hey! Abyssinian!' and I responded 'Hello, he who seeks me out.' Then, he confronted me with an ugly expression upon his face, saying to me words of enormous import.*

He asked me, *'Are you award of the length of time which stands between you and the end of this month?'* I said, *'It is not long.'* He went on, *'There remains between you and it a mere four days, at which point I shall seize you in consideration of the sum you owe me, and I shall put you to work as a shepherd of flocks, reducing you to the position you previously held.'* That feeling in the soul which afflicts people took hold of me, until, after I had prayed in darkness and the Messenger of God u returned to his family, I asked permission to see him and granted it to me. I said, *'Oh Messenger of God, I swear by your father and my mother, that polytheist with whom I have amassed a debt said thus and such to me. Neither you nor I have anything with which to satisfy the debt, and he has threatened me. Therefore do I seek your permission to flee towards the environs of some of those generous men who have heretofore become Muslims, until such time as God u provides His Messengerwith my ransom.'* Then I set off until, when I arrived at my dwelling, I made ready my sword, spear, shoes, and protective gear, awaiting the first light of dawn, intent upon departing at daybreak.

All of the sudden I saw some man running towards me, calling out, 'Oh Bilal! Answer the summons of the Messenger of God !' Upon hearing that, I wasted no time and went directly to him. As if out of nowhere, four goods-laden beasts of burden had appeared, and I began to beg his pardon when He interjected, *'Take heart! God u has sent you what you need in order to make restitution!'* He then continued,

saying, *'Did you not see the four beasts of burden, laden with merchandise?'* I replied, *'Of course,'* and Hesaid, *'They are all yours; the animals as well as the merchandise upon them. They are loaded with clothing and food. A generous man made a gift of them to me, but they were meant for you. Take possession of them and pay-off your debts,' which is what I did"* [292]

2- By way of Abdullah Ibn Amru, who informed us that the Prophet dictated a document by which the Meccan immigrants and the Medinan Ansar were bound to help one-another out in making monetary restitution to aggrieved parties under circumstances wherein such parties were entitled to compensation for their losses. Also, it bound them to, with sincerity of purpose, collectively ransom those among them who had been taken captive, and it placed upon the Muslims the duty to mend any disputes among themselves and maintain good relationships with one another. [293]

3- By way of Abdullah Ibn Jafar, *"…..so, he gave them time, then, he thrice gave Jafar's family the chance to approach them, after which point Hewent to them* and said, *'Cry no more over your brother after today or tomorrow. Call to my presence my brother's two sons.'"* He continued, saying, *"We were then brought before him as though we were hatchlings,* and he said, *'Summon a barber before me.'* One was brought who, then, shaved each of our heads, and Hesaid, *'As for Muhammad, he resembles our uncle, Abu Talib.* As for Abdullah, his appearance and conduct resemble mine.' He then took hold of my hand, imploring, *'Dear God, grant Jafar a successor in his family and Abdullah success in his dealings'* Thrice had he uttered those words when our mother arrived and harshly reminded him that we were orphans, to which he responded, *'How is it that you fear poverty will seize them when I am their protector in this world and the Hereafter?'"* [294]

4- By way of Asma Bint Umaish, who said, *"At the time when Jafar and his companions were wounded I had gone to see the Messenger of God after beginning the process of curing forty pelts, preparing my dough, bathing my children, and seeing that they were clean and properly groomed.* The Messenger of God then said, *'Bring Jafar's children to me,'* and I brought them to him, whereupon he smelled them as his eyes welled up with

[292] Abu Dawud, Sunan (The Book of Tribute, Ruling, Spoils (Kitab Al-Kharaj Wa Al-Imara Wa Al-Fai'), chapter on 'The Ruler accepts the gifts of Polytheists'), vol. 3, p. 498, no (3050).

[293] Ahmed, Musnad, vol. 4, p. 258, no (2443).

[294] Ahmed, Musnad, vol. 3, p. 278, no (1750).

tears, so I said, *'Oh Messenger of God, I implore you, what has brought on this crying? Have you received some news regarding Jafar and his companions?'* He responded, *'Yes; they were killed today.'"* She continued, *"I then got up and started screaming, and the women-folk gathered around me. As the Messenger of God departed in order to return to his family, he announced, 'Do not neglect to prepare a meal for Jafar's family. Indeed, they are overwhelmed by what has happened to the head of their household.'"* [295]

5- By way of Abdullah Ibn Jafar, who said, *"When the news of Jafar's death reached the Messenger of God he said, 'Prepare food for Jafar's family, for they are occupied with other matters.'"* [296]

Recognizing the Contributions of Others, 'Though they be Small:

1- By way of Abu Huraira, who reported that the Prophet said, *"Oh ye Muslim women, let none of you show contempt for her neighbor, even if with a goat's hoof."* [297]

• The prohibition here is aimed at the woman who would make a gift. That is, she ought not to hold back from bestowing gifts or charity upon her neighbor due to her own feeling that what she has to offer is negligible and her neighbor will be insulted by the sparseness of her gift. Rather, she ought to give out of that with which it is possible for her to part, even if it be a negligible contribution, such as the hoof of a goat.

2- By way of Abu Said Al Khudary, who said, *"Once, while we were on a journey with the Prophet s, a man who was mounted upon a conveyance of his approached,"* he said, *"and he kept turning his gaze from right to left, until the Prophet remarked,* 'Whoever among you has with him

[295] Ahmed, Musnad, vol. 45, p. 25, no (27086), and Ibn Majah, Sunan (Kitab Al-Jana'iz, chapter on 'Sending food to the family of the deceased'), vol. 1, p. 514, no (1611).

[296] Ibn Majah, Sunan (Kitab Al-Jana'iz, chapter on 'Sending food the family of the deceased'), vol. 1, p. 514, no (1610). Al-Hakim, Mustadrak (Kitab Al-Jana'iz), vol. 1, p. 527, no (1377), he said, "It is recorded with authentic chain of transmission, but Bukhari and Muslim did not record it in their Sahihs."

[297] Bukhari, Sahih (Kitab Al-Hibah wa Fadlaha wa Al-Tahreed 'Alaiha), chapter on 'Narration of 'Asim Ibn Ali'), vol. 3, p.153, no (2605). Muslim, Sahih (Kitab Az-Zakat, chapter on 'Exhortation to give out charity even if little, do not refrain from or look down upon giving out what is little in charity'), vol. 2, p. 714, no (1030).

a conveyance which is beyond his needs, let him turn it over to such as has no conveyance. Also, whoever among you has more provisions than he needs, let him turn that excess over to such as has no provisions.'" He said, *"He then went on to make mention of the various forms of wealth until he had mentioned so many types that we came to the conclusion that none of us had the right to be in possession of what was beyond our needs."* [298]

Cooperation between Husbands and Wives:

1- By way of Zaynab, the wife of Abdullah, who said, *"I was in the mosque when I saw the Messenger of God tell the women, 'Give charity, even if you must do so out of your ornaments.'* As Zaynab was in the habit of spending money upon Abdullah and the orphans who lived in her apartments, she said to Abdullah, *"Ask the Messenger of God if it counts, when I spend upon you and the orphans who live with me, as charity on my part."* And he said, "*Ask the Messenger of God yourself."* So, I set out for the Prophet and encountered a woman from among the Ansar at his doorway who needed the same thing I needed. Bilal passed by us and we said, *'Ask the Prophet if the money which I spend upon my husband and the orphans who live with me suffices me.' We told him not to disclose our presence. He entered and asked him, then Heinquired, 'Who asks?'* and he said, ' Zaynab,' and he asked, *'Which Zaynab?'* so he said, *'The wife of Abdullah,' and Heanswered in the affirmative, stating, 'She gets two rewards; the reward of maintaining good relationships with family and the reward for spending in charity.'"* [299]

[298] Muslim, Sahih (The Book of Lost Things Found by Someone (Kitab Al-Luqaata), chapter on 'Comforting others by giving out superfluous money'), vol.3, p. 1354, no (1728).

[299] Bukhari, Sahih (Kitab Az-Zakat, chapter on 'Paying Zakat on one's spouse, Orphans in Custody'), vol. 2, p. 121, no (1489). Muslim, Sahih (Kitab Az-Zakat, chapter on "The Virtue of spending money on and giving out charity to relatives, spouse, children, parents even if both are polytheists'), vol. 2, p. 694, no (1000).

The Striking of Parables Regarding Giving and Cooperating:

1- By way of Abu Huraira, who said that he heard the Messenger of God say, *"The similitude of he who spends in a miserly way as compared with he who engages in spending generously is as that of two men. Each of them is clothed in an iron garment from his chest to his neck. As far as the one who generously spends goes, he spends nothing except that his garment expands and covers him better until such time as his skin is entirely encompassed and the tips of his fingers as well as his footprints are hidden. As far as the one who begrudgingly spends goes, he spends nothing except that each ring becomes tighter around him and he attempts to stretch them out, but they will not expand.*[300]

2- By way of Aisha, who tells us that some of the wives of the Prophet said to him, *"Which one of us shall be the first to meet up with you?" and he responded, "She among you whose hand is longest. " We then took a reed and began to measure our arms therewith and found that Sawda had the longest hand of any of us. Afterwards, we came to know that the length of her hand was nothing other than her charity. She was, indeed, the one among us who met up with himmost quickly, and she loved to perform charitable acts."* [301]

3- By way of Abu Huraira, who said, *"I heard the Messenger of God state, 'There were three men among the Children of Israel whom God intended to put to a test. One was a leper, another bald, and the third was blind.* He sent an angel to each of them who, when he came to the leper, asked him, *'What do you want more than anything else?'* and he responded, *'A beautiful skin tone upon healthy skin, for mankind, indeed, does consider me to be a filthy creature.'* He then touched him and the leprosy vanished, being replaced with beautiful, healthy skin. The angel asked him, *'What type of wealth is most dear to you?'* and he responded, *'camels,' or, perhaps he said, 'cows.'* He was unsure of which, for, be-

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[300] Bukhari, Sahih (Kitab Az-Zakat, chapter on "The example of he who constantly pays charity and the miser'), vol. 2, p. 115, no (1465).

[301] Bukhari, Sahih (Kitab Az-Zakat, chapter on "Narration of Musa Ibn Isma'il'), vol. 2, p. 110, no (1441). Muslim, Sahih (Kitab Fada'il As-Sahabah, chapter on 'The Excellence of Zeinab, the mother of the believers, may God be pleased with her'), it included: The Messenger of God (pbuh) said, "One who has the longest hand amongst you [i.e. his wives] would die most immediately after me. She ['A'isha] said: They (the wives of the Prophet) used to measure the hands as to whose hand was the longest (thinking that the Prophet meant the physical span of the hand); it was the hand of Zeinab that was the longest amongst them, as she used to work with her hand and Spend (that income) on charity (which is the figurative meaning of the Prophet 's statement).

tween the leper and the bald man, one of them responded *'camels'* while the other said, ***'cows'.*** In any case, he was given a she-camel on the verge of giving birth, and it was said, *'God has blessed you with this.'* Then, he went to the bald man and asked him *'What do you want more than anything else?' and he responded, 'beautiful hair and that this condition I am suffering should depart from me, for the people have deemed me a filthy creature.'* So, the angel touched him and the condition disappeared, and he was given beautiful hair. He then asked, *'What sort of wealth do you most covet?'* and he responded, *'cows.'* So, he gave him a pregnant heifer and said, *'God has blessed you with this.'* He then went to the blind man and said, *'What do you desire more than anything else?'* He responded, *'That God should return my eye-sight to me, so that I may use it to be aware of mankind.'*

He touched him and God restored his Then, the angel asked him, *'What sort of wealth is most precious to you?'* and he replied, *'goats.'* So, he gave him a female goat on the verge of birthing her young. The various cattle given to each man multiplied until one man had a valley filled with camels, another had a valley filled with cows, and another had a valley filled with goats. Then, the angel came to the man who had been a leper in the shape and condition in which he had been at their first meeting, and he said, *'I am a poor man who has become stranded in the mountains during his journey. No-one can hear my call today other than God and you. I beg of you, by he who endowed you with beautiful coloring, healthy skin, and wealth. I beg you to give me a camel, upon which I may complete my journey.'* He told him, *'Many are they who would claim rights,'* at which point the angel said to him, *'I feel like I know you. Weren't you once a leper, outcast by mankind and impoverished, who received a grant from God?'* He responded, *'I have inherited my fortune from a wealthy man.'* He told him, *'If you are lying, God will transform you back into your previous condition.'*

He then went to the man who had formerly been bald, in the shape and condition he had initially encountered him in. He told him the same story he had told the former leper and received the same response from him that had been offered to him by the former leper, then, he told him, *'If it be that you are lying, God will transform you, once more, to your previous condition.'* Then, he went to the man who had been blind in the guise of a blind man, saying, *'I am a poor man and a traveler who has lost his way among the mountains during his journey.*

There is none to offer me help today other than God, then, you. I implore you, by he who restored your sight to you, a goat, in order that I may maintain myself by means of it during my journey.' He answered him, saying, *'I was a blind man until God restored to me my eyesight. I was impoverished, but He has made me wealthy. Take whatever you want. By God, I will not argue with you today over something which you seek to acquire in the name of God. '* The angel then said, *'Keep your wealth. You have merely been tested. God is pleased with you, while He is angry with your two companions.'* [302]

The Prophet's Manner of Keeping Track of his Companions and Guaranteeing their Adherence to Moral Values:

1- By way of Abu Huraira, who said, *"The Messenger of God asked, 'Who, among you, awakened this morning and decided to fast?'* Abu Bakr responded, *'I did.'* Then, He said, *'And who among you fed a poor person today?'* to which Abu Bakr again responded, *'I did.'* Then Heasked, *'And who, among you, has visited a sick person today?'* Abu Bakr again responded, *'I did.' There is no individual who does all of those things who does not enter Paradise.'"* [303]

[302] Bukhari, Sahih (Kitab Ahadeeth Al-Anbiya', chapter on "The stories of the leprous, blind and bald of the people of Isra'il'), vol. 4. P. 171, no (3502). Muslim, Sahih (Kitab Az-Zuhd Wa Ar-Riqaq, chapter on 'The narration of Qutaibah Ibn Sa'eed'), vol. 4, p. 2275, no (2964).

[303] Muslim, Sahih (Kitab Az-Zakat, chapter on 'He who observes giving out charity and doing Good deeds'), vol. 2, p. 713, no (1028).

Happiness and Joviality as Moral Values

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.
(AL-A'RAF: 32)

It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).
(AL IMRAN: 159)

Happiness as a Concept:

Happiness, in its aspect as a moral value within a society, implies the exchange of mutual affection among individuals as well as the performance of good deeds. It encompasses bringing pleasure to those who surround you, whether members of one's family or the broader society. Lasting happiness is the satisfaction of one's soul, which includes serenity, righteousness, and anticipation that one's hopes will be realized. Happiness can be achieved by sharing in the joys of others and bestowing upon them happiness and affection. Indeed, happiness can be defined as altruistic behavior and lack of selfishness.

Happiness and Giving Due Importance to Beautifying oneself and Looking Good:

• Islam clearly and unambiguously calls towards enjoyment of the life of this world and the beauty therein, so long as it is done with purity. That is, so long as one sticks to what is lawful and bears no resemblance to that which is oppressive, transgresses limits, or constitutes aggression. Finding beauty and adorning oneself therewith is incumbent upon every Muslim five times a day, linked up as it is with the performance of canonical prayers and setting out towards the mosque. Going about in beautiful forms with lovely appearances brings happiness to Muslims, causing them to feel proud and honored as they set about to worship their Creator. Simultaneously, it enlightens others as to the internal and external purity displayed by Muslims as they approach worshiping their Lord in a spirit of happiness and joy. God u tells us *" O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.* Say: *Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance?* Say: *They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand."* [304]

1- By way of Al Baraa, who related, *"Never did I see anyone who looked finer in a red suit than the Prophet s."* Some of my companions related that Malik said,. *"Its collar was close to his shoulders."* [305]

2- By way of Aisha, who said, *"I used, habitually, to adorn the Messenger of God with the finest fragrances or beauty aids available, nor did I cease to apply them to himuntil I could perceive the glistening of his head and beard."* [306]

3- By way of Malik Ibn Nadla Al Jushamy, who said, *"I came to the Prophet wearing but a simple garment, and he asked me, 'Have you any wealth?'* I responded, *'Yes.'* He said, *'From where or whom did you acquire this wealth?'* to which I responded, *'God has bestowed upon me*

[304] Surah Al-A'raf: 31-32.

[305] Bukhari, Sahih (Kitab Al-Libas, chapter on "The Frizzy-haired"), vol. 7, p. 161, no (5962).

[306] Bukhari, Sahih (Kitab Al-Libas, chapter on 'Scenting one's head, beard with perfume'), vol. 7, p. 164, no (5985).

camels, sheep, horses, and slaves.' Hethen said, *'Since God has bestowed wealth upon you, let the effects of these blessings from God and the dignity with which he has endowed you be apparent upon you.'"* [307]

The Prophet's Joviality with Children, both within and without His own Family:

1- By way of Yaala Ibn Murra Al Aamiry, who said, *"We were with the Messenger of God and invited to partake of food when, suddenly, Al Hussain began to play in the street. The Prophet then rushed ahead of the group and held out his hands, whereupon Al Hussain took to going this way, then that way, and he continued to make him smile and laugh until he caught him, whereupon he placed one of his hands upon his chin and the other behind his head, between his ears, hugging and kissing him. Then, the Messenger of God announced, 'Hussain is a part of me and I am a part of him. God loves whoever loves him, and Al Hassan and Al Hussain are, each one of them, a lion among lions.'"* [308]

2- The Prophet would dance with Al Hassan and Al Hussain. Abu Huraira said, regarding this, *"These two ears of mine heard, just as these two eyes of mine saw, the Messenger of God as he held onto, with both of his hands, sometimes Hassan and sometimes Hussain. He would hold on to the boy and the boy would place his feet against the feet of the Messenger of God, as he playfully chided, 'With frailty and short strides shall ye ascend, Oh ye of the tiny eyes,' as the boy continued his ascent until his feet were upon the chest of the Messenger of God and he would say to him, 'Release!''* He added, *"Then, he would kiss him, following the kiss up with the supplication, 'Dear God, bestow Your love upon him; truly, he is beloved of me.'"* [309]

3- By way of Abdullah Ibn Al Harith, who said, *"The Messenger of God used to line up Abdullah, Ubaidullah, along with many others from among Abbas' children, then announce, 'Whoever gets to me first shall have*

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[307] Abu Dawud, Sunan (Kitab Al-Libas, chapter on 'Cleaning garments'), vol. 4, p. 405, no (4060).

[308] At-Tirmidhi, Sunan (Kitab Al-Manaqib, chapter on "The Virtues of Al-Hasan Wa Al-Hussein, may God be pleased with them both"), vol. 5, p. 658, no (3775). Brief phrasing on Al-Hasan, Ahmed, Musnad, vol. 29, p. 102, no (17516).

[309] Al-Tabarani, Al-Mu'jam Al-Kabeer, vol.3, p. 43, no (2653), Al-Haithami, Majma' Al-Zawa'id (Kitab Al-Birr Wa As-Silah, chapter on 'The merits of Al-Hussein Ibn Ali, may God be pleased with him') vol. 9, p. 176, he said, Al-Tabarani recorded it with Abu Mazrd in the chain of transmission, no one admitted his truthfulness while the rest chain of narrators is authentic.

such-and-such as his reward,' and they would compete with one another, racing towards him and falling upon his chest and his back. Then, he would hug and kiss them.'" [310]

4- By way of Katheer Ibn Al Abbas, who said, *"The messenger of God would bring us together –me, Abdullah, Ubaidullah, and Qutham- then, he would spread his arms out like this and remove himself to some distance, saying, 'Whichever of you is the first to get to me I will give such-and-such a thing to.'"* [311]

5- By way of Ibn Abbas, who said, *"When the Prophet drew near to Mecca he was received by the young boys of Bani Abdulmuttalib. He lifted up one of them in his arms, carrying another on his back."* [312]

6- According to Anis, *"Many, many times the Prophet addressed me as, 'Oh you of the two ears!'"* Abu Usama then said, *"That is, he was joking with him."* [313]

7- By way of Anis, who said, *"The Messenger of God bestowed upon me a symbolic name due to the qualities of a certain type of green leafy vegetable which I cultivated."* [314] That is, the vegetable itself, due to its rapid action and acidic flavor, became known as *"Hamza,"* and Anis, as a cultivator of the plant, earned the nick-name *"father-of-Hamza."*

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[310] Ahmed, Musnad, vol. 3, p. 335, no (1836).

[311] Al-Tabarani, Al-Mu'jam Al-Kabeer, vol. 19, p. 188, no (423). Al-Haithami, Majma' Al-Zawa'id (Kitab Al-Jihad, chapter on "Competition, permissible forms of bet'), vol. 5, p. 264, he said, Al-Tabarani recorded it with As-Sabah Ibn Yehya in the chain of transmission who is not trustworthy.

[312] Bukhari, Sahih (Kitab Al-'Umrah, chapter on "Receiving pilgrims, three persons on the back of a beast'), vol. 2, p. 182, no (1826).

[313] At-Tirmidhi, Sunan (Kitab Al-Manaqib, chapter on "The merits of Malik Ibn Anas , may God be pleased with,), vol. 5, p. 681, no (3828), Abu 'Issa declared it fair, strange and authentic.

[314] At-Tirmidhi, Sunan (Kitab Al-Manaqib, chapter on "The merits of Malik Ibn Anas , may God be pleased with,), vol. 5, p. 682, no (3830).

The Value of Play as it Relates to Bringing Children up in Happiness:

1- Aisha said, *"The Prophet was concealing me as I watched some Abyssinian men who were playing in the mosque, when Umar came along and upbraided them, but the Prophet said, 'Leave them alone. The Bani Arfida (a nick-name of the Abyssinians) are no threat."* [315]

• According to Saheeh Muslim, Aisha said, *"By God, I did, indeed, observe the Messenger of God to stand at the door of my apartment, shielding me with his cloak, in order that I might watch them as they played. He continued to stand there, on my account, until I myself departed. This he did despite the fact that my judgment, at that point, was that of a very young girl whose main concern was to be entertained."* [316]

2- By way of Aisha, who said, *"I used to play with dolls even after I went to the Messenger of God, and I had friends who played with me. Whenever the Messenger of God came into the room, they would slip behind something so as to hide from him. He would, then, send them my way so that they would play with me."* [317]

3- We hear from Aisha, who said, *"The Messenger of God returned from the Battle of Tabuk or Khaibar and found her shelf was covered. When the wind blew, a portion of the shelf's covering was displaced such that some of Aisha's dolls showed.* He said, *'What have we here, Aisha?' and she replied, 'My dolls.' Heobserved, among them, a horse which had delicate wings,* and said, *'What is this that I see in their midst?'* to which she said, *'a horse.'* He said, *'And what is this that is upon him?'* She said, *'Wings.'* He asked, *'A horse with two wings?'* and she said, *'Have you not heard that Soloman had a winged horse?'* Then she said, *'At that he laughed so heartily that I could see clear back to his molars.'"* [318]

[315] Bukhari, Sahih (The Book of The Two 'Eids (Kitab Al-'Idain), chapter on "He who missed the 'Eid prayer is to perform two Rak'as instead'), vol. 2, p. 24, no (996).

[316] Muslim, Sahih (The Book of Prayer of the Two 'Eids, chapter on "Permissible forms Joviality on the days of 'Eid"), vol. 2, p. 608, no (892).

[317] Bukhari, Sahih (Kitab Al-Adab, chapter on "Cheerfulness with people'), vol. 8, p. 31, no (6198).

[318] Abu Dawud, Sunan (Kitab Al-Adab, chapter on "Playing with dolls'), vol. 5, p. 327, no (4895).

• This is demonstrative of the way in which the imagination of youths can be activated as well as how to show respect for their minds and thoughts.

4- By way of Anis, who said, *"The Prophet was the best of mankind as regards his manners and morals. I had a brother who was called Abu Umair."* He continued, *"I considered him to be no more than a recently weaned very young child, but, whenever he came, Hewould address him gently and repeat to him a rhyme, inquiring as to what was going on in regards to a particular source of amusement for him with which he loved to interact. From time to time, the appointed hour of prayer would arrive while he was in our home, and he would give an order regarding the blanket which was spread out beneath him, such that it would be rid of such dust as may have accumulated upon it by means of sweeping and smacking it. Then, he would stand up and we would line up behind him as he led us in the canonical prayers.* [319]

• This is a demonstration of the way in which the Prophet treated children with gentle kindness and drew them closer to him. He would express interest in the games they played with what simple things they found handy, all of which had the effect of encouraging youths to spend time in the presence of the Prophet and develop pride in their own identities. You can also see, in these scenarios, his dedication to bringing joy and happiness to those who were near him.

Bringing Happiness to the Family and the Society:

1- Aisha said, *"Sawda visited us one day and the Messenger of God took a seat between us, one of his legs in my lap and the other in her lap. Then, I prepared a meal consisting of meat, broth, and flour for her, saying, 'Eat!'* She refused. Then, I said, *'Look, you can either eat it or I will rub it on your face.' Still, she refused, so I took some of it off of the platter and rubbed it on her face. Then, the Messenger of God removed his leg from her lap as she came towards me, grabbing something off of the platter to smear upon my face, all the while the Messenger of God laughing."* [320]

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[319] Bukhari, Sahih (Kitab Al-Adab, chapter on "Giving a nickname to the child, Giving a man, who has no children yet, a nickname"), vol. 8, p. 45, no (6274).

[320] An-Nasa'i, Al-Sunan Al-Kubra, vol. 5, p. 291, no (8917).

2- By way of Um Khalid Bint Khalid, *"The Prophet was presented with a garment inside of which was a small, black, square garment bearing insignia,* so he said, *'Who do you think ought to wear this?'* Everyone was silent, and he said, *'Bring Um Khalid to me.'* She was carried to him upon a stretcher and he took the insignia bearing garment in his hand and dressed her in it, saying an invocation intended to convey his wish to see her live a long and prosperous life. It had upon it a green or, perhaps, a yellow symbol, and He said, *'Oh Um Khalid, how beautiful it is' in the Abyssinian language."* [321]

• The Prophet trained his companions to love getting to know and establish ties among various blood-lines and nationalities as well as among different religious communities. The Prophet, did not speak Abyssinian fluently nor did he oblige his companions to learn it, so, his use there-of does not render it a Sunna. Rather, he made use of it in order to spread happiness and joy among his companions, particularly those who had preceded him in immigration by going, first, to Abyssinia. He demonstrated that it is just fine to use a language in that manner, and that there is a social grace associated with getting to know and communicate with others by using certain words particular to their language. He would sometimes engage in such a thing as a means of expressing affection. Such examples in no way justify expanding the practice to such an extent that one claims another's language as his own, with or without cause, a phenomenon rooted in the loss of cultural identity and distinctiveness of civilization.

3- By way of Al Hassan, or, Jabir Ibn Abdullah, who said, *"I prayed the noon or the mid-afternoon prayer with the Messenger of God, and, once he had closed his prayer,* he said to us, *'Stay where you are.'* Then, he said, *'A container filled with sweets'* and began passing it from man to man, one tasting it after the other, until he came to me. I was but a young boy, and he gave me a taste, then asked, *'Shall I give you more?'* to which I responded, *'Yes,'* and he gave me a second portion due to my youth, and things went on in that manner until he came to the last of the group." [322]

[321] Bukhari, Sahih (Kitab Al-Libas, chapter on 'Al-Khamisa Al-Sawdaa' [type of garment]"), vol. 7, p. 148, no (5882).

[322] Ibn Abu Al-Dunya, Al-Nafaqa 'Ala Al-'Ayal, vol. 1, p. 403, no (238).

4- By way of Anis Ibn Malik, who related that a man sought the financial support the Messenger of God, and he said, *'Alright, then; I shall support you by means of the offspring of a she-camel.' He then said, 'Oh Messenger of God, what shall I do with the offspring of a she-camel?' to which the Messenger of God responded, 'I beg your pardon? Are camels given birth to by anything other than she-camels?'"*[323]

5- By way of Al Hassan, who said, *"An elderly lady came to the Prophet and said, 'Oh Messenger of God, pray that God will allow me to enter Paradise.'* He then said, *'Oh Mother of So-and-So, old ladies are not able to enter Paradise.'"* He continued, *"So, she turned back, weeping, and he said, 'Tell her that she will not enter Paradise as an elderly woman, for God u says, regarding the inhabitants of Paradise, " We have created (their Companions) of special creation. And made them virgin - pure (and undefiled), Beloved (by nature), equal in age."*[324]

6- Jabir Ibn Samura was asked, *"Did you sit and visit with the Messenger of God s?"* To which he answered, *"Yes, many times. He used not to rise from the place where he performed the Dawn prayer, or, the Early-Morning prayer, until such time as the sun had risen. Then, once the sun was up, he would stand up. Those at the gathering would be speaking and mentioning things which used to transpire during the Days of Ignorance. They would laugh and he would smile."* [325]

• He would allow his companions the opportunity, while in his blessed presence, to boast and tell jokes, they laughing as he smiled back at them. Neither did he disrupt their happiness nor did he reproach them for laughing. Rather, he participated in their merriment by the simple act of smiling.

7- By way of Ibn Abbas and others, who said, *"The Messenger of God used to make mention of things which transpired while he was living with his maternal uncles from the tribe of Banu Adiy Ibn Al Najjar, and, when he caught sight of the Utum of Banu Adiy Ibn Al Najjar, he recognized it, and said, 'I used to play with a young girl from among the Ansar upon this*

[323] At-Tirmidhi, Sunan (Kitab Al-Birr Wa As-Silah, chapter on Joviality'), vol. 4, p. 357, no (1991), Abu 'Issa declared it fair, authentic and strange. Abu Dawud, Sunan (Kitab Al-Adab, chapter on Joviality), vol. 5, p. 352, no (4959).

[324] Al-Haithani, Majma' Al-Zawa'id, vol. 10, p. 419, he said, Al-Tabarani recorded it in Al-Awsat by way of Mis'ida Ibn Al-Yasa' whose narration deemed weak.

[325] Muslim, Sahih (The Book of Mosques (Kitab Al-Masajid), chapter on 'The virtue of staying in the mosque after morning prayer, the virtue of the mosque'), vol. 1, p. 463, no (670).

Utum. I was, with the young men from among my maternal uncles, as a bird which used to land upon it.' He then gazed upon the house and said, *'This is where my mother bore me, and it is on the grounds of this home that my father, Abdullah, is buried. I learned how to swim in the wells of Banu Adiy Ibn Al Najjar.'"* [326]

The Roles Played by Art, Poetry, and Singing in the Development of the Value of Happiness:

1- Poetry was recited in hispresence and he praised the performer as a means of encouraging his creativity and innovation as well as strategically using it for the development of the spirit of happiness found in the love of beauty and acknowledgment of its intrinsic value. By way of Abdullah Ibn Umar we hear that two men from the East stepped forward and jointly delivered a speech. The people were stricken by their eloquence, and the Prophet remarked, *'There is a portion of articulate speech which is magical,' or, Truly, some forms of articulate speech comprise magic.'"* [327]

2- Al Rabe'a Bint Muawwadh said, *"The Prophet arrived and entered at the time when our marriage was to be consummated. He sat upon the edge of my bed in just the same way you are now sitting, in relation to me.* Some of our young girls started beating drums and commemorating those among my ancestors who had lost their lives at the Battle of Badr, when, suddenly, one of them said, *'And among us is a Prophet who knows what tomorrow holds,' whereupon Hesaid, 'Leave that part out and go back to what you were previously saying.'"* [328]

• The Prophet made use of a style of teaching built around observation and evaluation. So, when the girl said something which he disliked, he prohibited her from saying it and enjoined her to go back to what she had been saying theretofore.

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[326] Mohammed Ibn Yusuf Al-Salihi, Subul Al-Hadi Wa Al-Rashad Fi Sirat Kheir Al-'Ibad, vol. 2, p. 120, reviewed, Adil Ahmed Abd Al-Mawjud, (Dar Al-Kutub Al-'Ilmiya, 1993). Ibn Saad, Al-Tabaqat Al-Kubra, vol. 1, p. 116, reviewed, Ihsan 'Abbas, (Dar Sadir, 1968).

[327] Bukhari, Sahih (The Book of Medicine (Kitab Al-Tib), chapter on 'The charm of language eloquence), vol. 7, p. 138, no (5826).

[328] Bukhari, Sahih (Kitab An-Nikah, chapter on "Striking the Duff and holding banquet in celebrating marriage'), vol. 7, p. 19, no (5202).

3- By way of Anis Ibn Malik it was reported that the Messenger of God was walking around in Medina when he happened upon a group of girls playing their drums, singing, and saying, *'We are young girls from Banu Al Najjar; If only we had Muhammad for a neighbor,'* whereupon the Prophet said, *'God knows that, truly, I do love you girls.'"* [329]

4- By way of Aisha, who said, *"Abu Bakr came to see me at a time when there were two young Ansari girls singing about what was said of the Ansar on the Day of Bu'ath."* She said, *"These two are not what is known as 'singing girls,'* to which Abu Bakr replied, *"What's this? How is it that Satan's musical devices have made their way into the very home of the Messenger of God, on a holiday, no less?"* The Messenger of God then said, *" Oh Abu Bakr, Truly, every people has it festivals; this is Eid, our Feast Day."* [330]

5- By way of Aamir Ibn Sa'ad, who said, *"I went to see Qaratha Ibn Kaab and Abu Mas'ud Al Ansari at a wedding when I caught sight of young girls as they sang.* I then said, *'You two have been companions of the Prophet since the days of the Battle of Badr; how is it that such things take place among you?'* They responded, *'If you like, you may sit down and listen along with us, or, if you prefer, you may leave, but keep in mind that the Messenger of God loosened the constraints regarding engaging in frivolities when it comes to weddings.'"* [331]

6- By way of Bakr Ibn Abdullah, who said, *"The companions of the Prophet used to play games with watermelons. However, when serious matters came up they showed themselves to be men. That is, they would use them in target practice.* [332]

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[329] Ibn Majah, Sunan (Kitab An-Nikah, chapter on "Singing and striking the Duff"), vol. 1, p. 612, no (1899).

[330] Bukhari, Sahih (Kitab Al-'Idian, chapter on 'The Sunna of 'Eid followed by Muslims'), vol. 2, p. 17, no (960).

[331] An-Nasa'i, Al-Sunan Al-Kubra, vol. 3, p. 332, no (5565).

[332] Bukhari, Al-Adab Al-Mufrid, (chapter on Joviality), p. 102, no (226).

The Role of Team Sports in Inculcating Happiness as a Virtue:

• Allowing those who are still learning to participate in athletic activities has, as a natural component thereunto, the effect of releasing their pent-up energy, refining their ability to control their bodies, and increasing the amount and quality of the work they are able to perform. Beyond that, it facilitates character development and inculcates values while simultaneously aiding in the development of skills integral to personal, social, and emotional well-being.

1- By way of Salama Ibn Amru, who said, *"The Messenger of God went out one day and happened upon a group of people from the market. Hesaid, 'Take aim, oh Children of Ishmael, for your forefather was, indeed, an archer. I'm with "such-and-such" a group,'* he said to one of the teams. Then, they left off their game, keeping their hands still, to which Heresponded by saying, *'What ails them?'* They said, *'How can we target practice when you are with the Children of "such-and-such"?' Hesaid, 'Take ye, all of you, aim, for I am with you, one and all.'"*[333]

2- By way of Abdullah Ibn Umar, who relates that the Messenger of God set up a horse race, the track of those which were laden being from Al Hafya to Thaniyat Al Wada', while the track of those horses which were bare began at Thaniyat Al Wada' and ended at the Mosque of the Banu Zuraiq, noting that Abdullah Ibn Umar had been among those who participated in such races. [334]

3- By way of Anis, who said, *"The Messenger of God had a female camel called Al Adba', who had never been overtaken in a race.* One day a man from the outback came, riding upon his mount, and overtook her. This caused great consternation among the companions, who blurted out, *'Al Adba'* has been beaten,' whereupon the Messenger of God stated, *'God, in His justice, never removes anything from this world except that which He placed into it.'"* [335]

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[333] Bukhari, Sahih (Kitab Al-Jihad Wa Al-Siyar, chapter on "Exhortation to javelin throwing"), vol. 4, 38, no (2936).

[334] Bukhari, Sahih (Kitab As-Salat, chapter on 'Naming mosques after a person's name'), vol. 1, p. 91, no (421).

[335] Bukhari, Sahih (Kitab Ar-Riqaq, chapter on 'Humility'), vol. 8, p. 105, no (6580). The narration recorded by An-Nasa'i includes: when he saw what on their faces.

4- Aisha, in describing a journey she accompanied the Messenger of God on, said, "Then, I raced him, overtaking him on foot. Later, once I had meat on my bones, I raced him again, but he overtook me, whereupon Hesaid, 'This one is for that previous race.'" [336]

Personal Happiness Derives from Neighbors and Friends who are Righeous:

1- By way of Nafi' Ibn Abdulharith, who said, *"The Messenger of God said, 'Among the things which contribute to individual happiness are good neighbors, a restful means of transportation, and a spacious home."* [337]

2- By way of Abu Musa, who reported that the Prophet said, *"The analogy of a righteous companion as compared to an unrighteous companion is that of the distributer of perfume as compared to a person who works at the bellows.* The distributer of fine scents may offer you a sample of his wares, or, you may make a purchase of thereof, or, at the very least, you will find his scent to be pleasant. As for the bellows worker, you will either suffer the loss of some article of clothing to burning, or, you will find his scent to be repulsive." [338]

3- By way of Abu Huraira, who tells us, *"The Prophet said, "Individuals who are intimate friends tend to emulate one another's behaviors and religious practices. Therefore, let each of you take careful appraisal of those with whom they forge strong bonds of friendship."* [339]

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[336] Abu Dawud, Sunan (Kitab Al-Jihad, chapter on 'Racing'), vol. 3, p. 249, no (2571).

[337] Ahmed, Musnad, vol. 24, p. 86, no (15372). Al-Hakim, Mustadrak (Kitab Al-Birr Wa Al-Silah), vol. 4, p. 184, no (7306), he recorded it with authentic chain of transmission since Habib Ibn Thabit narrated many traditions by way of Jameel, the servant of Abdullah ibn Al-Harith Al-Ansari.

[338] Bukhari, Sahih (The Book of Slaughtered Animals (Kitab Al-Zaba'ih), chapter on 'Musk'), vol. 7, p. 96, no (5592).

[339] Abu Dawud, Sunan (Kitab Al-Adab, chapter on "Choosing companions', vol. 5, p. 287, no (4800).

Responsibility as a Moral Value

And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers.
(AL-TAWBA: 105)

Every soul is a pledge for its own deeds.
(AL-MUDDATHTHIR: 38)

Therefore, by the Lord, We will, of a surety, call them to account, For all their deeds.
(AL-HIJR: 92-3)

The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.
(AL-ZUKHRUF: 44)

And fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).
(AL-ISRA': 34)

O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.
(AL-ANFAL: 27)

Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open. (It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee." Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).
(AL-ISRA': 13-15)

Social Responsibilities, or, Communal Obligations:

1- By way of Abdullah Ibn Umar, who states that he heard the Messenger of God say, *"You are all shepherds, and you are all responsible for your flocks. The Imam is a shepherd, bearing responsibilities towards his flock. The man, in relation to his family, is a shepherd, responsible for his flock.* The woman is a shepherdess within her husband's home, and she is responsible for that which has been entrusted to her stewardship. The servant who takes care of the belongings of his master is a shepherd, responsible for the stewardships which have been entrusted unto him." He then said, *"I heard the Messenger of God talk about all of them, and it seems to me that the Prophet likewise said,* 'The man, as regards the wealth and possessions of his father, is a shepherd, responsible for that over which he has been given stewardship. So, as you can see, all of you are shepherds, and each of you will be called to account for the stewardship he performed in relation to his flocks.'" [340]

2- By way of Anis, who tells us that the Prophet said, *"Truly, God will ask each shepherd about those matters with which He u entrusted him, inquiring as to whether he protected or was negligent towards fulfilling those trusts. He will ask each man regarding the members of his household."* [341]

3- By way of Jabir Ibn Abdullah, who said, *"I was with the Prophet during a battle when my camel held me back because it was exhausted. Then, the Prophet came to me and said, 'Jaber?' I replied, 'Yes,'* and he said, *'What is going on with you?' I replied, 'My camel is moving slowly due to exhaustion; that is why I have fallen behind.'* He then dismounted and used his staff to keep the camel under control, saying, *"Mount it."* I then took control of the camel and got it away from the Messenger of God, who inquired,'Have you married?' *I answered, 'Yes,' and he said, 'Is this her first marriage or has she previously been married?"* I said, *'I chose to marry a woman who was married before, of course.'* He continued, *'Why did you not choose a young girl, so that you might grow together and have fun learning each other's ways?'* I responded, *'You know, I have sisters, and I wanted to marry a woman who could keep them company and bring cohesiveness to them, see to it that they were well groomed, and, as*

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[340] Bukhari, Sahih (The Book of Borrowing, chapter on 'A servant is entrusted with his master's property, not to dispose of anything without permission'), vol. 3, p. 120, no (2448). Muslim, Sahih (Kitab Al-Imara, chapter on "The excellence of a just ruler, the bad end of unjust ruler, exhortation to be kind to people, prohibiting subjecting them to hardship"), vol. 3, p. 1859, no (1829).

[341] An-Nasa'i, Al-Sunan Al-Kubra (The Book of Companionship of Women (Kitab 'Ishrat Al-Nisa') chapter on "Everyone is responsible for his flock", vol. 8, p. 267, no (9129).

it were, take responsibility for bringing them up properly.' He said, 'My, but you have a lot of foresight. When it came time to propose marriage you did so with wisdom.' He then said, *'Would you sell your camel?' 'Yes,'* I replied, and he purchased it from me for an ounce (of currency). Then, the Messenger of God proceeded on ahead of me. I caught up in the morning, then, we went to the mosque and I encountered himat the door to the mosque. He said, *'Finally, you have arrived.'* I replied, *'Correct,' and He said, 'So, leave your camel and come inside to offer two rounds of prayer,'* whereupon I entered the mosque and prayed. He commanded Bilal to measure out an ounce for me. Bilal then used the scales to measure an ounce, allowing them to tip in such a way as was beneficial to me. I then went on my way, and, when I was long gone, He said, 'Summon Jaber for me,' and I thought to myself, 'Now he will return the camel to me,' there being nothing so hateful to me as that. He told me, *'Take your camel and its price; both are yours.'"* [342]

• Thus did the Prophet discharge his responsibilities towards his companions, setting about to ask Jaber what had caused him to lag behind, inquiring about his beast of burden, then, coming down off of his own mount in order to keep the camel under control, holding on to it so that Jaber could mount it. Then, He asked him about his marriage, inquiring as to why he had chosen a previously married woman. (p. 89) After that, he gifted him and assisted him in an elegant and indirect manner by offering to purchase his worn-out camel. He gave him its value in currency, then, he gifted the camel right back to him.

4- Abdullah Ibn Abu Awfaa said, *"The Messenger or God engaged heavily in the remembrance of God, had little inclination towards meaningless speech, spent a long time in prayers, kept his sermons short, and disdained not to walk in the company of widows and impoverished persons, seeking to take care of their needs."* [343]

• From this we can see how the Prophet fulfilled his responsibilities towards widows and the poor. Among those who received their character discipline at the hands of the Messenger of God are Umar Ibn Al Khattab, who, upon becoming responsible for the community, was known to roam Medina night and day, helping those who were in

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[342] Bukhari, Sahih (Kitab Al-Buy'u, chapter on "Buying mounts, camels, ruling pertaining to it", vol. 3, p. 62, no (2136).

[343] An-Nasa'i, Al-Sunan Al-Kubra (Kitab As-Salat, chapter on 'Shortening the sermon [Khuttabh]), vol. 2, p. 280, no (1728); Al-Hakim, Mustadrak, vol. 2, p. 614.

need and taking care of business for widows and the disabled.

5- By way of Aamir, who said, *"The Messenger of God took seventy captives during the Battle of Badr, and he set their ransoms in accordance with their relative wealth. At that period in time, generally, the people of Mecca were literate while the people of Medina were illiterate. Whoever was not ransomed was given ten youths from Medina's young men, in order to teach them how to write. If they were excelled at it, that teaching served as their ransom."* [344]

• This is an example of how the Prophet bore his responsibilities towards educating his companions and increasing their expertise. He went so far as to make the freeing of a captive from among the people of Mecca contingent upon his teaching ten Medinan youths how to write. It is instructive to note that the Prophet chose, as students, the youths of Medina, who, being of a young age, would come across more opportunities than their elders to make use of that knowledge and, therewith, bestow benefits upon the community as a whole for a longer period of time. It is noteworthy that the Prophet chose to set up his educational paradigm around the skill of writing, the master-key to knowledge in all its permutations. Literacy was to play a major role in protecting and preserving God's word, as well as in the facilitation of correspondence with others, allowing them to establish communications with others as well as to introduce and invite them to Islam.

6- By way of Anis, who said, *"The Prophet did, indeed, make a regular practice of visiting the Ansar. He would offer the greeting of peace to even their very young children, patting them on their heads."* [345]

7- By way of Sahl Ibn Al Hanthaliyya, who said, *"The Messenger of God came upon a camel which was so malnourished that it seemed as though its back and abdomen were one, which led him to exclaim, 'Fear God as regards these speechless beasts of burden; whenever you make use of them for transportation or as sustenance, make sure that you do so in an honorable manner and that they are in good health.'"* [346]

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[344] Ibn Saad, Al-Tabaqat Al-Kubra, vol. 2, p. 22.

[345] Ibn Hibban, Sahih (chapter on Mercy, showing mercy to all children alike), vol. 1, p. 342, no (460).

[346] Abu Dawud, Sunan (Kitab Al-Jihad, 'Taking care of beasts'), vol. 3, p. 2514, no (2514).

• This is demonstrative of how the Prophet went about fulfilling his responsibilities towards cattle and other animals. He paid attention to their conditions and commanded that the treatment they received be both kind and merciful. Similarly, Umar Ibn Al Khattab, during his Caliphate, was very aware of his responsibility towards cattle. He considered the construction of proper roadways upon which they could traverse to be his duty and their right.

8- By way of Abu Saeed Al Khudri, from the Prophet, who said, *"Consider yourselves warned regarding the dangers of convening in the road-ways."* They said, *"Oh Messenger of God, we cannot do without our get-togethers; it is there that we are able to express ourselves." The Messenger of God continued, "It it be that you refuse to desist from holding councils therein, you must respect the rights of the road-ways." They said, "And what are its rights?"* He replied, *"That you should lower your gaze, prevent harm, return such greetings as you receive, and enjoin good morals and manners while simultaneously forbidding bad morals and manners."* [347]

• This demonstrates the Prophet 's conscientiousness of his duty to maintain safety upon the road-ways traversed by men. It comprises a general prohibition against jamming up the road-ways in such a way that peoples' ability to move around freely is compromised. Likewise, the Prophet clarified, by means of logical discussion, that exercising rights entails performing duties. That is why it is incumbent upon such individuals as convene in the road-ways to do so in such a way that its rights are preserved. That is, they must refrain from violating mankind's privacy, return such greetings of peace as are offered to them, maintain the safety of their road-ways by prohibiting trouble making, and enjoin what is good while forbidding what is bad.

9- By way of Abu Huraira, who said, *"The Messenger of God said, 'Faith is comprised of seventy-odd, or, sixty-odd divisions, the greatest among which is the proclamation, "There is no object worthy of worship other than God ," and the least of which is the act of removing debris from the road-ways. Also, modesty is a branch of faith.'"* [348]

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[347] Muslim, Sahih (The Book of Vestment and Adornment (Kitab Al-Libas Wa Al-Zina), chapter on 'Prohibiting occupying paths where people traverse, give the way it's due right'), vol. 3, p. 1675, no (2121).

[348] Muslim, Sahih (Kitab Al-Iman, chapter on "The Branches of faith, the best and least of them, the virtues of modesty as part of faith'), vol. 1, p. 63, no (35).

• Here we observe the Prophet using the encouragement to adhere to moral values as a tool of character discipline, forming a link between them and faith in the Creator. In so doing He categorized the removal of debris from mankind's road-ways as a discreet unit among seventy-odd manifestations of faith. The general nature of the words "harm; debris" encompasses every sort of bother which might harm those who traverse or sit upon the road-way. Indeed, it encompasses anything which hinders the free movement of traffic thereupon.

• In this we can see the Prophet gently indicating that Shariah commands exist on various levels. Faith is dynamic and progressive. It has multiple expressions and dimensions, the greatest among which is the statement, "There is no entity worthy of worship other than God ," and the least among which is the simple act of sparing others such things as are potentially bothersome. This gradual approach must be acknowledged and implemented when calling people to Islam. It is never appropriate to introduce people to Islam with a speech about keeping one's dress short, or, about the ritual impurity of dogs. Those issues should not be brought up before we have even explained to them what monotheism is and how the Creator is unique in His flawlessness. We ought to begin by offering proofs that Muhammadwas, indeed, a Prophet . Similarly, it is not acceptable to deny the faith of any person who has participated in the highest of its levels by saying "There is no entity worthy of worship other than God " just because he has fallen short in some of faith's lesser manifestations. Whoever does that has gone against both the obvious and esoteric meanings of the text. He has failed to follow both the Prophet's approach and the spirit which guides the entirety of Islam's rules and teachings.

The Responsibility to Enjoin Good and Forbid Evil:

1- By way of Nuaman Ibn Bashir, from the Prophet, who said, *"The parable of those who uphold the boundaries set by God and those who transgress them is as the parable of a group of individuals who drew lots as to where they would be positioned upon a boat. Some of them were assigned to the upper deck while others got the lower level. Those who were in the lower part had to ascend to the upper deck in order to draw water, so they said, 'How about if we create an opening in our portion of the boat? That way, we won't bother those who are above us.' If they are allowed to do what they*

propose every last one of them will perish, whereas, if they prevent them from carrying out their plan, they will be saved, one and all." [349]

• Clearly, social responsibility among Muslims is not the duty of one or two individuals. Rather, it is a communal obligation to protect and maintain the moral values and niceties which preserve serenity, peace, and safety in the lives of individuals. Therefore it is mandatory that those who are charged with imparting character discipline to the upcoming generation allow them to practice responsibility in their lives. Whether they are at home, in school, or on the streets, they have the responsibility to practice cleanliness and good hygiene as well as ensure security and tranquility. Indeed, the Prophet assigned to Usama Ibn Zaid, while he was yet a teenager, the responsibility of leading the army abroad in a campaign to meet the (Eastern) Romans, despite the presence and availability of the most senior and well qualified among his companions.

2- By way of Tameem Al Daari, who tells us that the Prophet said, *"Religion consists of advice and sincerity." We replied, "Towards whom?" and He said, "Towards God, His Messenger, and all Muslims, whether they be leaders or common folk."* [350]

3- By way of Abu Huraira, who said, *"The Messenger of God said, 'Truly, each of you is his brother's mirror; therefore, if he sees a flaw in him, he ought to try to correct it.'"* [351]

4- By way of Anis, who said, *"The Messenger of God said, 'Save you brother, whether he is in the wrong or has been wronged.' A man stated, 'Oh Messenger of God, I can offer him help or save him if he is being transgressed against, but, have you not considered what it would be like if I see that he is the transgressor and I help him?' Hesaid, 'Block him or forbid him from transgressing; that is the way that you save him.'"* [352]

[349] Bukhari, Sahih (Kitab Al-Shirka, chapter on 'Casting of ballots when dividing an entity', vol. 3, p. 139, no (2534).

[350] Muslim, Sahih (Kitab Al-Iman, chapter on 'Religion is to give advice'), vol. 1, p. 74, o (54).

[351] At-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Muslims showing kindness towards one another'), vol. 4, p. 325, Abu 'Issa said that it is recoded under the same chapter by way of Anas.

[352] Bukhari, Sahih (The Book of Compulsion (Kitab Al-Ikrah), chapter on 'Swearing and admitting the brotherhood with someone if there is a fear of killing him and the like'), vol. 9, p. 22, no (7038).

• This statement clarifies the responsibility of Muslims to instill uprightness and sincerity. Likewise, it is a statement of how to provide help in a positive and proactive way, whether the one you are helping out is the oppressor or the oppressed. If he is being oppressed we should assist him to assert and obtain his rights. If he is engaging in oppression we should oppose him and prevent him from engaging in oppression. All this and more renders the Muslim an active participant in his society, effective in all of his actions.

5- By way of Hudhaifa, who said, *"The Messenger of God said, 'Do not be mindlessly followers, saying, 'If people are well behaved, we, too, shall behave well, whereas, if people are oppressive, we, too, shall behave oppressively. Rather, be in control of yourselves; if people behave well towards you, behave well, but, if people behave oppressively towards you, do not, yourselves, engage in oppression.'"* [353]

• This gives one practice in taking independent, positive stands, whatever one is confronted with. Similarly, it gives one practice at not following up every affront with oppression or abuse. It is a drill in implementing independent problem solving as well as the use of mental faculties to figure out how to behave with sincerity and accustom oneself to choosing and spreading good behavior rather than surrendering to the spirit of apathy and defeatism in the face of transgression and evil, whether verbal or rooted in action.

• By way of Anis, who tells us that the Jews, when their women had their menses, would neither eat with them nor allow them to gather in groups within their houses. The Messenger of God's companions asked the Messenger of God, whereupon God u revealed the verse," *They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses."*. Then, the Messenger of God said, *"Do everything short of engaging in sexual intercourse."* This news reached the Jews, and they said, *"This man does not intend to come across any of our practices except that he defies us therein.*

Then, Usaid Ibn Hudair and Abbad Ibn Bishr came and said, *'Oh Messenger of God, the Jews are saying "such and such." Therefore, we will not gather together and socialize with our women when they are on their menses.' At that, the face of the Messenger of God changed and we thought*

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[353] At-Tirmidhi, Sunan (Kitab Al-Birr Wa Al-Silah, chapter on 'Benevolence and Forgiveness'), vol. 4, p. 364, no (2007).

that he had become angry with the two of them. So, the two departed. Later, they were greeted with a gift of yogurt to the Prophet so he sent after them and provided them with a drink; then, they knew that he was not angry with them.'" [354]

Bearing Responsibility in Difficult Times by Exerting Maximum Effort:

1- By way of Ibn Mas'ud, who said, *"When the verse which touched upon charity was revealed we were carrying the burdens of others in exchange for money, when a man came to us and offered a large amount in charity, and the people said, 'What a show off.' Then, another man came and offered a small amount in charity and the people said, 'Surely, God is in no need of the pittance which he offered.' Then, the verse " Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty." was revealed.* [355]

2- By way of Anis, who said, *"We were with the Prophet on a journey, some of us fasting while others were eating." He continued, "Then, we stopped to rest on a hot day. Those among us who had the most shade were such as possessed a garment. Some of us were warding off the sun with our hands." He went on, "Then, those who were fasting collapsed, whereupon those who were not fasting got up and set up the camp and saw to it that the animals were watered. Then, the Messenger of God said, 'Today, those who were not fasting took all of the reward.'"* [356]

• The truth is, fasting is a major act of worship. However, engaging in it on a journey, when so doing results in the inability to perform one's duties and carry out one's responsibilities, is not an act of piety.

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[354] Muslim, Sahih (Kitab Al-Hayd, chapter on 'Lying with menstruating woman in the same bed'), vol. 1, p. 246, no (302).

[355] Bukhari, Sahih (Kitab Az-Zakat, chapter on 'Save yourselves from Hellfire by giving out even as little as a half of date in charity'), vol. 2, p. 109, no (1436).

[356] Muslim, Sahih (Kitab As-Siyam, chapter on 'The reward for he who refrain from fasting while traveling for business'), vol. 2, p. 788, no (1119).

3- Al Baraa' Ibn Aazib said, *"Abu Bakr went to my father at his home in order to purchase something from him. Then, he said to Aazib, 'Send your son; he will carry it with me.'"* He continued *"So, I assisted him in carrying it and my father came out, critiquing its value.* Then, he said, *'Abu Bakr, tell me how the two of you did it when you fled by night with the Messenger of God s.'* He said, *'Okay. We travelled under cover of the night and, during the day, up until around noon, when the sun was standing above us and the road-ways were empty, not a soul travelling upon them.* Then, a long boulder was raised up for us, providing us with shade against the sun. We stopped there, and I used my own hands to smooth out, for the Prophet, a space upon which he could sleep. I spread something thereupon and said, *"Sleep, oh Messenger of God, and I will make certain that no enemies come upon you."*

Then, he went to sleep, and I went out to make sure the surrounding area was clear of enemies. Suddenly, I saw a shepherd with his flock approaching the overhang, wanting of it just what we wanted. I spoke to him, saying, *"Who is your master, lad?"* to which he replied, *"He is a man from among the people of Medina, or,Mecca."* I said, *"Is there any milk in your goats?"* He said, *"Yes,"* and I said, "Do you know how to milk?" He said, *"Yes"* and took hold of a female goat, and I said, *"Clean the soil, hair, and other impurities off of the utter."* He said, *"Then, I saw Al Baraa' strike one hand upon the other, cleaning up.* Then, he milked into a wooden bowl a full portion of milk. I had with me a leathern container which I carried to the Prophet; he ate, drank, and performed ablution by means of it.

I went back to the Prophet but disliked the idea of awakening him, so, I told him about it when he awakened, whereupon I poured enough water atop the milk that it became cold from beneath. Then, I said, *'Drink, Oh Messenger of God. '* He continued, *"Then, he drank until I was satisfied,* then, he said, *'Is it not yet time that we set out?'* and I said, *'Indeed.'* He continued, 'So we set out on our journey after the sun had set, following Suraqah Ibn Malik, and I said, *"It was brought right to us, Oh Messenger of God ,"* to which he responded *"Grieve not, for God is with us"* [357]

• In this example Abu Bakr, a thoroughly trustful man, makes a singular demonstration of how he carried out the enormous

[357] Bukhari, Sahih (Kitab Al-Manaqib, chapter on 'The Signs of Prophecy in Islam'), vol. 4, p. 202, no (3685).

responsibilities lain upon him as he accompanied the Prophet in migrating to Medina, along with the jealous protectiveness he showed while ensuring his comfort and safety.

4- By way of Aisha we hear that the Messenger of God said, *"Truly, God, in His elevation and majesty, loves it when any of you, upon undertaking a task, seeks to do it well."* [358]

• The most important goal of character discipline as imparted by the Prophet is the production of individual Muslims who are productive as human beings, skillfully engaging in upright work. That is because upright work is the reason behind creation and existence. It is the product of trials and tribulations in this world. Upon it is constructed victory in the world to come. God u proclaimed, *" He Who created Death and Life, that He may try which of you is best in deed"* [359] Also, upright works are the practical manifestations of the relationships which the Philosophy of Islamic Character Development sets down between human beings on the one hand and the Creator and all that exists, on the other. In fact, the word "work" is mentioned in the Noble Quran no fewer than three hundred and fifty nine places. In the Blessed Hadeeth it is quite difficult to place a number upon how many instances of the work "work" are present.

• Islam is a religion which finds poverty to be a hateful thing, thus does it oppose and attempt to shut down its causes. It calls for hard work in developing the energy and potential, as well as the strength, of its adherents.

Familial Responsibilities:

1-By way of Abu Tharr we hear that some people from among the companions of the Prophet addressed the Prophet, saying, *"Oh Messenger of God, the people who have great wealth have taken all of the rewards. They pray just as we pray and they fast just as we fast; however, they give in charity out of their excess wealth."* He responded, *"Has not God provided you with the means of offering charity?* Truly, every glorification of His

[358] Al-Tabarani, Al-Mu'jam Al-Awsat, vol. 1, p. 492, no (901), he said, it was only Mus'ab who reported it by way of Hisham, Bishr individually reported it.

[359] Surah Al-Mulk: 2.

name is an act of charity, as is every praising of Him an act of charity. Every word uttered in worship is an act of charity. Enjoining good is an act of charity. Forbidding evil is an act of charity. Even the act of having sexual relations with one's wife is a form of charity." They said, *"Oh Messenger of God, are you saying that one of us can fulfill his lust and be rewarded for it?"* He said, *"Do you not see how, if any of you satisfies his lust in an unlawful way, it results in a black mark upon him? By the same logic, if he satisfies his lust in a lawful manner, it results in a reward for him."* [360]

• This comprises a statement of the Muslim's responsibility to behave righteously, which is displayed whenever he enjoins good or prohibits evil as well as whenever he sets about to fulfill the rights of his wife by watching out for her and keeping her chaste. Indeed, the Prophet constructed the fulfillment of one's responsibilities upon a platform of rewards despite the fact that the benefits and enjoyment thereof are distributed among the responsible person himself, then his family, then the society. That is because he would be worthy of punishment were he to be negligent in his duties or fall short of fulfilling them.

• This also comprises a statement about the moral paradigm with which God instills character discipline among human beings. It is a statement about how he holds them accountable for being in alignment therewith. It is a paradigm which has facets of bestowing as well as facets of withholding. Therefore, whoever follows his base desires and allows himself to be led by the whims of his soul winds up transgressing and abusing, thus earning punishment, even if the transgressions he commits are against his own soul. In a similar manner, he who protects his soul and keeps it far away from what is forbidden and fulfills his responsibilities earns a reward and a prize, even if and though he himself was the enjoyed and derived benefits there-from. That is so because the soul, according to Islam, is not a possession of the individual which he is free to do whatever he pleases with. Rather, it is bestowed upon the individual by the Creator in order that the Muslim might depend upon and make use of it in obeying his Lord and drawing nigh Him with love and sincerity.

[360] Muslim, Sahih (Kitab Az-Zakat, chapter on 'Every good deeds is deemed charity'), vol. 2, p. 697, no (1006).

1- By way of Saade Ibn Abu Waqqas, who tells us, *"The Prophet said, "And certainly, every last bit of spending you do is considered an act of charity, up to and including the bite of food which you place in your wife's mouth."*[361]

2- By way of Thawban, who said that the Prophet said, *"The best money which a man spends is the money he spend upon his dependants, the money he spends upon his cattle for the sake of God, and the money he spends upon his companions for the sake of God. "* Abu Qilada said, *"He began with dependants, then he said, 'and what man could reap a greater reward than a man who spends upon his youthful dependants, God protecting their chastity thereby just as He takes away their neediness thereby.'"* [362]

3- By way of Abu Rafi', who said, *"I said, 'Oh Messenger of God, do children have rights which we must fulfill towards them just as we have rights that they must fulfill towards us?'* He replied, ' *Yes;* the right of a child upon his father is to be taught the written word, swimming, and marksmanship.
In addition to that, he has the right to be brought up with good manners.'" [363]

• Thus did the Prophet disambiguate for his companions the responsibilities of a father in taking care of his children. These responsibilities consist of spending upon them, watching out for them as a shepherd does for his flock, with affection and gentleness, and treating them with fairness and equality, favoring none over the any other. Also, he must educate them, teach them good manners, and give them practice at sports; it is the reinforcement of those practices which builds their bodies, imparts spirituality to their souls, and allows them to develop their potentials to the fullest.

[361] Bukhari, Sahih (The Book of Bequests (Kitab Al-Wasaya), chapter on 'Leaving behind one's heirs well-off is better than leaving them in need'), vol. 4, p. 3, no (2780).

[362] At-Tirmidhi, Sunan (Kitab Al-Birr Wa As-Silah, chapter on 'Spending on one's family'), vol. 4, p. 344, no (1966), Abu 'Issa declared it fair and authentic. Al-Baihaqi, Shu'ab Al-Iman, chapter on 'The sixty branches of faith, rights of children and family'), vol. 11, p.136, no (8298).

[363] Al-Baihaqi, Shu'ab Al-Iman, chapter on 'The sixty branches of faith, rights of children and family'), vol. 11, p.136, no (8298).

The Value of Simplicity

Allah intends every facility for you; He does not want to put to difficulties.
(AL-BAQARA: 185)

He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham.
(AL-HAJJ: 78)

And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded. (AL-ISRA': 29)

What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.
(AL-NISA': 147)

Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!
(AL-NISA': 29)

The Concept of Simplicity:

Practicing simplicity, as a moral value, entails staying in harmony with the nature imparted to mankind by God. To practice simplicity means to set about getting one's needs met gracefully and with poise, not stubbornly refusing to attempt to fulfill legitimate needs which are part and parcel of man's God -given nature.

The Simplicity of the Prophet 's lifestyle:

1- Aisha said, regarding the simplicity of his home and its furnishings, *"His bed was made of/ consisted of a vessel filled with hay." She also said, "The pillow upon which the Messenger of God slept during the night was no more than a vessel filled with hay."* [364]

• This is illustrative of the simplicity of the Messenger of God's life style and the ways in which Hemade use of items plentiful in the environment. It is reflective of his humility and demonstrative of the degree to which he was content, when it came to worldly matters, with but little. This facet of the Prophet's life style serves as a lesson in spiritual discipline complete with drills and exercises embodied in a practical example. That is, the Messenger of God did not order his companions to make use of simple items in their day to day lives. Rather, Heexemplified what it means to lead a simple existence.

• The construction of great civilizations always begins with the acquisition of tools and mastery of raw materials, making good use there-of to improve life, slowly but steadily working towards the refinement and development of novel uses for both the tools and the raw materials at their disposal.

It is worth pointing out that making use, in our daily live, of the refinements which we obtained ready-made, but which were actually invented by other cultures, does not render us masters of culture. Indeed, it is quite conceivable that we are as captives to those imported items, thoughtlessly grinding to a halt, neither contemplating the creativity and work which went into their production nor attempting to

[364] Al-Baihaqi, Shu'ab Al-Iman, chapter on 'The sixty branches of faith, rights of children and family'), vol. 11, p.136, no (8298).

come up with comparable innovations, nor even to attempt to understand the mechanisms by which they work.

• Simplicity, then, entails making good use of such natural resources as are actually present and at our disposal. Implicit therein is the duty to not wastefully exhaust our land and the natural resources found there upon. It is our duty to respect these basic resources, whether water, top-soil, or trees. Ibn Abbas tells us, "Somebody made a charitable donation, a she-goat, to one of Maymoona's clients. Then, it was found to be dead.[365]

2- As regards the simplicity of his food and drink, Aisha tells us, *"We, the family of Muhammadwould go for a month without lighting a fire; all we had to eat were dates and water.* [366]

3- By way of Abu Huraira, who said, *"The Prophet never once expressed disdain for any sort of food. If he had an appetite for it, he would eat it; if he did not like it, he simply left if alone."* [367]

4- By way of Jabir Ibn Abdullah we learn that the Prophet asked his family for some sauce. They replied, *"We have nothing but vinegar," whereupon he asked that it be brought, then began to eat with it, saying, "And a fine sauce it is, vinegar; a fine sauce it is, vinegar."* [368]

5- In Hind Ibn Abu Hala's speech, wherein he describes the comprehensive goodness of the Prophet's attributes, he says, *"He was mild-mannered, neither harsh nor insulting. He held each blessing in the highest regard, no matter how humble, never disparaging anything about worldly matters, neither disparaging nor praising such as partook thereof."*

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[365] Clarification from translator: That is, it died in a manner which rendered eating its flesh unlawful according to Shariah law, rendering it carrion. Eating carrion, unless circumstances are dire and it is the only thing available to sustain human life, is prohibited. The Messenger of God came across it and said, *'Why have you not made use of her gift and derived some benefits therefrom?' They responded, 'Because it is dead, of course.' He responded, 'Only eating it is prohibited.'"*Muslim, Sahih (Kitab Al-Hayd, chapter on 'Purifying hide by tanning'), vol. 1, p. 276, no (363), and Bukhari, Sahih (Kitab Az-Zakat, chapter on 'Paying charity to the servants of the Prophet 's wives"), vol. 2, 128, no (1516).

[366] Muslim, Sahih (Kitab Az-Zuhd Wa Ar-Riqaq, chapter on 'The narration of Qutaibah Ibn Sa'eed'), vol. 4, p. 2282, no (2972).

[367] Bukhari, Sahih (Kitab Al-'At'imah, chapter on 'The Prophet (pbuh) never disliked a food offered to him'), vol. 7, p. 74, no (5464).

[368] Muslim, Sahih (The Book of Drinks (Kitab Al-Ashribah), chapter on 'The merit of using vinegar in cooking'), vol. 3, p. 1622, no (2051).

In another rendition we hear, *"He was not the sort to be picky nor to lavish praise, and nothing related to this world and what is in it could anger him. Nobody who dared to be negligent in fulfilling his obligations could expect him to come to his aid. He never, out of anger, came to the assistance of anybody, nor did he ever become angry on his own behalf, nor did he ever seek revenge for himself."* [369]

The Simplicity of Faith and Belief:

The Prophet set down the best moral example for his companions as to how to achieve simplicity in worship and maintain moderation in worldly matters.

1- Aisha tells us, *"Never was the Prophet confronted with two choices except that he chose the easier of the two, so long as he could make that choice without sinning. If they were sinful, he would put both of them far away from him. And, by God, he never took revenge regarding a personal matter which had been visited upon him until and unless the limits set by God were transgressed, at which point he would take revenge for the sake of God. "* [370]

2- By way of Anis Ibn Malik, who said, *"Three young men came to the houses of the wives of the Messenger of God, asking about the worship practices of the Prophet's.* When they were informed as to what type of worship he engaged in, they said, *'And where do we stand as compared to the Prophet , whose sins, both past and future, have been forgiven?'* One of them said, *'As for myself, I will pray all night, every night.'* Then, another said, *'I will constantly fast, not breaking it for even a single day.'* Then, another said, *'I shall swear off women, and never shall I marry.'* Then, the Messenger of God went to them and said, *'Are you the ones who said such and such?* As far as myself, by God, I swear that I am more fearful of and careful to seek protection from God than any of you, yet, I fast and break my fast, I pray as well as sleep, and I take wives. Whoever turns away from my ways, such a person is not of me.'" [371]

[369] Al-Baihaqi, Shu'ab Al-Iman, vol. 3, p. 29, no 1362, and At-Tirmidhi, Al-Shama'il Al-Muhammadyah, p. 26.

[370] Bukhari, Sahih (Kitab Al-Hudud, chapter on 'Establishing Hudud upon whoever violates the rulings established by God '), vol. 8. P. 160, no (6873). Muslim, Sahih (Kitab Al-Fada'il, chapter on "The Prophet (pbuh) refrained from sins, chose easy permissible matters and avenged when the rulings of God are violated'), vol. 4, p. 1813, no (2327).

[371] Bukhari, Sahih (Kitab An-Nikah, chapter on 'Exhortation to marriage based on the words of God, marry those that please you of women'), vol. 7, p. 2, no (5118).

3- Aisha said, *"The Prophet did something in a simple and easy manner which was at odds with the more complicated and difficult way that the people, in general, performed that action, and the people thought themselves to be superior because they had chosen more stringent parameters.* When the Prophet caught wind of what they were saying he praised God, declaring His greatness, then said, *'What are people thinking, acting as though they are above doing a thing which I do? By God, of all of them, I am undisputedly the most well informed as regards God, just as I am the most fearful among them of Him.'"* [372]

4- Anis Ibn Malik said, *"I never offered prayers behind a single Imam who was possessed of greater poise nor any who was more comprehensive in his manner of conducting the prayer than was the Prophet s. If ever he heard the sound of a young child crying he would make his prayer yet lighter out of fear that the child's mother might be distraught and unable to concentrate on her prayer."* [373]

5- Abu Qutada said, *"The Prophet came to us carrying Umama Bint Abu Al Aas on his person. Heproceeded to pray, setting her down as he bowed and picking her up once more as he stood."* [374]

6- By way of Shaddad Ibn Al Had, who said, *"The Messenger of God came to us during one of the two evening prayers carrying either Hassan or Hussain.* Then, the Messenger of God made his way to the front and set him down. Then, he initiated and began the prayer, at one point during the prayer making an unusually long prostration." My father said, *"So, I raised my head up ever so slightly and noticed that the young boy was perched atop the Messenger of God 'sback as he was positioned in prostration. I, myself, then returned to the position of prostration. When the Messenger of God finished the prayer the people asked, 'Oh Messenger of God, during the prayer you engaged in a prostration which was so long that we wondered if something might have happened or if, perhaps, you were receiving a divine revelation.'* He replied, *'No; it was nothing of that nature which transpired. What happened was merely that my boy climbed atop me and I disliked the idea of rushing him, so, I allowed him to continue until he*

[372] Bukhari, Sahih (Kitab Al-I'tisam Bi Al-Kitab Wa Al-Sunnah, chapter on 'Prohibiting dispute in Knowledge, excessiveness in religion and innovation'), vol. 9. P. 97, no (7387).

[373] Bukhari, Sahih (Kitab Al-Adhan, chapter on 'Shortening the duration of prayer upon hearing a baby crying [for the sake of his mother]"), vol. 1, p. 143, no (713).

[374] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Showing mercy, kissing, hugging children'), vol. 8, p.7, no (6062).

was satisfied.'" [375]

Indeed, the Prophet made a point of keeping an eye on the devotional aspects of his companions' behavior, thereby evaluating the paradigm upon which they were constructing an understanding of how philanthropy and charity are expressed in acts of worship. Along the same lines, Hemade it clear that the strengthening of spirituality is achieved through following his example in such a way as is neither pretentious nor militant. Thus did he clarify for them that incorporating religion into one's daily life is a means of bringing about ease. It is essential that we seek to be easy-going both in how we undertake acts of worship as well as in how we live our daily lives. It is imperative that we demonstrate the simplicity and ease of our religion to mankind as a whole.

1- By way of Abu Juhaifa, who said, *"The Prophet forged the bond of brotherhood between Salman and Abu Al Darda'.* Then, Salman visited Abu Darda' and saw that Um Al Darda' seemed not to be well groomed, whereupon he said to her, *'What is your story?'* She responded, *'Your brother Abu Al Darda' has no worldly needs.'* Then, Abu Al Darda' came and prepared a meal for him, saying, *'Eat.'* Then he said, *'The thing is, I am fasting,'* to which Salman responded, *'I am not going to eat until you eat.'* He said, *'Then, he ate. When night was fully upon us Abu Al Darda' set about to undertake supererogatory prayers,'* He then said, *'Sleep,'* so he slept for a bit, after which he got up as if to undertake prayer, but Salman said, *'Sleep.'* Then, when the last portion of the night had drawn near, Salman said, *'Now, rise.'*

Then the twain prayed together, after which Salman said to Abu Al Darda', 'There is no question that your Lord has rights which it is incumbent upon you to honor, as does your soul have rights which you must honor, as does your wife have rights which you must honor. Therefore, as regards those who have rights upon you, bestow upon each one of them such rights as are his due from you.' Then he went to the Prophet and told him what had transpired, whereupon the Prophet stated, 'Salman has spoken truthfully.'" [376]

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[375] An-Nasa'i, Al-Sunan Al-Kubra (Kitab Al-Salah, chapter on 'Variety in the duration of each prostration while praying'), vol.1, p. 366, no (731), and Ahmed, Musnad, vol. 25, p. 419, no (16033), the one who verified it said, it is recoded with authentic chain of transmission, its chain of narrators is trustworthy, but it is only An-Nasa'i who recoded it by way of these two narrators.

[376] Bukhari, Sahih (Kitab As-Sawm, chapter on 'Exhorting one's brother to break his voluntarily fasting, non-obligatoriness to make it up later'), vol. 3, p. 38, no (2005).

• This constitutes evidence of the simplicity and ease characteristic of worship as well as the responsibility we each bear to fulfill both our own rights as well as the rights of others. It is a straightforward paradigm for understanding this religion. It contains approbation from the Prophet, whose responsibility it was to inculcate character discipline, towards Salman's actions, as well as hisacknowledgement of the correctness of what he had said, which, together, served to encourage Salman for having offered sincere advice while simultaneously praising him for correctly understanding what it means to practice Ihsan in acts of worship.

2- By way of Anis Ibn Malik, who said, *"The Prophet came in and was taken aback at the sight of a rope stretched out between two pillars, whereupon he inquired, 'What is this rope for?' The people responded, 'This rope is for Zaynab; she steadies herself with it when she is out of energy.'* The Prophet then remarked, 'No. Take it down. *How much each of you stands during his prayers is determined by his level of endurance. If any of you finds himself exhausted, he ought, then, to sit down.'"* [377]

3- By way of Anis we hear that the Prophet caught sight of an elderly man who, between his two sons, was struggling to make his way. Heinquired, *"What is he doing?"* The group responded, *"He vowed to walk," to which the Messenger of God replied, 'I tell you, God has no use for the self-inflicted torture in which he is engaging,' whereupon Hecommanded him to ride."* [378]

4- By way of Abu Huraira we hear that the Prophet said, *"The truth of the matter is that religion is easy, and never does a person complicate it without, in the end, being overwhelmed thereby. Therefore, mend relations, draw nigh to one another, give glad tidings, and make the most out of each leg of your journey, whether it be that you are just setting out, in its midst, or nearing its end."* [379]

5- By way of Abu Musa, who said, *"The Messenger of God, each time he sent out one of his companions as an emissary, would tell them, 'Give glad*

[377] Bukhari, Sahih (The Book of Night Prayer (Kitab At-Tahajjud), chapter on 'Undesirable excessiveness in worship'), vol. 2, p. 54, no (1158).

[378] Bukhari, Sahih (Kitab Jaza' Al-Sayed), chapter on "He who vows to go to Ka'bah on foot'), no (1897).

[379] Bukhari, Sahih (Kitab Al-Iman, chapter on 'Religion is based on ease, the Messenger of God (pbuh) stated that the most beloved religion to Allah is that which is based on tolerance'), vol. 1, p. 16, no (39).

tidings and do not push people away; facilitate matters and do not obstruct solutions.'" [380]

6- By way of Aisha we hear that the Prophet said, *"This religion is comprehensive in scope, so, convey it in a gentle manner and do not cause God's worshippers to hate the worship of God.* Truly, those whose journey is interrupted by the breakage of the conveyance upon which they were relying are neither able to move forward in their journeys nor find that they have anything to fall back upon.'" [381]

7- By way of Jabir Ibn Abdullah, who reported that *"Mu'aath Ibn Jabal used to pray with the Prophet s, then go to his own people and lead them in prayer, reciting therein Surat Al Baqara."* He continued, *"Then, a man stepped away in order to quickly pray on his own. This news reached Mu'aath, who declared that the man was a hypocrite.* That news, in turn, reached the man, who went to the Prophet and said, *"Oh Messenger of God, we are a community of manual laborers who earn our keep by the sweat of our brows.* Mu'aath came to lead us in prayer and, when I saw that he was reading Surat Al Baqarah, I excused myself, which led Mu'aath to proclaim that I am a hypocrite." Then the Prophet said, *"Oh Mu'aath, do you seek to be a cause of temptation?"* After saying that thrice he said, *"Recite Surat Al Shams and Surat Al 'Ala and the likes thereof."*

• Herein we observe that the Prophet supervised the actions of his companions and corrected them when necessary by redirecting them towards a sound methodology of moral discipline, thereby pointing out to them the proper course of action which was in alignment with the forgiving nature of this religion and its simplicity.

8- By way of Abdullah Ibn Mas'ud, who said, *"The Messenger of God said, "Destroyed are those who unnecessarily load upon themselves words and actions which are extreme in nature."* He repeated it thrice. [382]

• This embodies a prohibition against exaggerated and inflexible stands, whether regarding worship or other matters. It is as if the Messenger of God is calling down destruction upon those who make

[380] Muslim, Sahih (Kitab Al-Jihad Wa Al-Siyar, chapter on "Enjoining what is easy and refraining from difficulty'), vol. 3, p. 1358, no (1732).

[381] Al-Baihaqi, Shu'ab Al-Iman (Al-Qasd Fi Al-Ibadah), vol. 5, p. 295, no (3602).

[382] Muslim, Sahih (Kitab Al-'Ilm, chapter on 'Destruction is to those who are overstrict in religion'), vol. 4, p. 2055, no (2670).

things difficult, or, announcing that they shall be destroyed. In this passage we see the Prophet making use of repetition, saying it three times, in order to stress the issue and drive it home with the listener.

The Simplicity of Salvation and Sincerity in this World and the Hereafter:

1- By means of 'Aday Ibn Hatim we hear that the Prophet mentioned the Fire in such a way that his turning away there-from in conjunction with the expression on his face indicated the fearsomeness thereof, even as he sought refuge in God from the Fire. He mentioned the Fire in such a way that his turning away there-from in conjunction with the expression on his face indicated the fearsomeness thereof, even as he sought refuge in God from the Fire. Then, he said, *"Protect yourselves from the Fire, even if you can do so with as little as half of a date. As for he who finds not even that to offer, let him protect himself from the Fire with a kindly word."* [383]

• This exemplifies the simplicity of giving as well as the simplicity of being saved from the Fire. The Prophet made use of descriptive expressions in order to warn against a tragic ending. Then, he followed that up with instructions as to how to traverse a path which will protect you and the simplicity of bestowing upon others. Thus did the Prophet set forth various means and levels of giving, reinforcing the value of cooperating with and assisting others, even if what you can contribute is but a token indicative of love and solidarity.

• In point of fact, the Prophet regarded the value of kind words to be sufficient as a means of being spared the penalty of the Fire. Therefore, let whoever is unable to provide physical assistance, let him provide verbal assistance in the form of a beautiful saying. That is one way for him to protect himself from the Fire. God struck a parable of the goodly word in the Qur'an when He stated, *" Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition. It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables*

[383] Bukhari, Sahih (Kitab Ar-Riqaq, chapter on "The Characteristics of Paradise and Hellfire"), vol. 8, p. 116, no (6643).

for men, in order that they may receive admonition. And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability." [384]

2- By way of Abdullah Ibn Mas'ud, who said, *"The Messenger of God stated, 'Shall I not inform you as to those, male and female, whom the Fire is prohibited from touching? All such as are near at hand, of unpresuming dispositions, gentle, and easy going.'"* [385]

Simplicity and a Gentle Manner when Imparting Knowledge or Teaching Principles:

The Prophet, in dealing with the mistakes of others, made good use such traits as patience, indulgence, forgiveness, and simplicity, all of which tended to magnify his worth in their hearts and make them ever more ready to accept hiscommands and teachings.

1- By way of Muaawiyya Ibn Al Hakam Al Sulaimy, who said, *"Once, as I was praying with the Messenger of God, I heard someone sneeze and took it upon myself to say, 'God bless you.'* The people shot glares at me, so I said, *'What is up with you? How dare you stare at me like that?' There-upon they began to slap their thighs with their hands, and I realized that they wanted to force me to remain silent. Even so, I chose to keep my peace. Presently the Messenger of God finished praying, and -this I swear upon his father and my mother- never have I, before or since, met a more effective teacher. By God, neither did he pounce on me, nor did he strike me, nor did he shame me. All he said was, 'The fact is, this is prayer, and prayer is not a suitable venue for human speech of any sort. Rather, it is a venue meant for glorifying the magnificence of God and reciting the Qur'an.'"* [386]

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[384] Surah Ibrahim: 24-26.

[385] At-Tirmidhi, Sunan (Kitab Sifat Al-Qiyamah, chapter 45), vol. 4, p. 654, no (2488), Abu 'Issa declared it fair and strange.

[386] Muslim, (Kitab Al-Masajid, chapter on 'Prohibiting engaging in normal conversation in prayer, abrogation of previous ruling permitting it'), vol. 1, p. 381, no (537).

2- By way of Aisha, who said, *"The speech of the Messenger of God was a graceful and exceptional sort of speech, comprehensible to all who heard it."*[387]

3- By way of Anis, who stated that the Prophet, when he greeted with peace, would repeat the greeting thrice. Also, when he said a thing, he would repeat it three times. [388]

4- By way of Ibn Mas'ud, who said, *"It was the Prophet's practice to frequently gather together and follow up with us, issuing reminders and warnings during the days, fearing where boredom might lead us."* [389]

• This combines the concepts of taking a break, gradually inculcating doctrines, and encouraging moral and mannerly actions. Also, this style allows the student a chance to put concepts into action, practicing and perfecting his manner of implementation.

[387] Abu Dawud, Sunan (Kitab Al-Adab, chapter on 'The best of good words'), vol. 5, p. 288, no (4806), and Abu Shaybah, Musanaf (Kitab Al-Adab, chapter on 'Recommended good words'), vol. 13, p. 407, no (26821).

[388] Bukhari, Sahih (Kitab Al-'Ilm, chapter on 'Repeating a statement thrice to guarantee understanding,the Prophet (pbuh) said, "Be aware of perjury [repeatedly], Ibn 'Umar said, the Prophet (pbuh): I did inform you thrice, vol. 1, p. 30, no (94). At-Tirmidhi, Sunan (Kitab Al-Isti'zan, chapter on "Do not initiate greetings by saying "'Alaika Al-Salam' (The Prophet stated that this form of greeting (in Arabic) is only uttered when visiting graves to greet the dead)", vol. 5, p. 72, no (2723).

[389] Bukhari, Sahih (chapter on 'The Prophet did not constantly admonish his Companions fearing they may get bored"), vol. 1, p. 25, no (68).

Simplicity in Establishing Marital Bonds and the Foundations of a Stable Family:

1- By way of Sahl Ibn Saad we hear that a woman came to the Messenger of God saying, *"Oh Messenger of God. I have come here intent upon making a gift of myself to you." The Messenger of God looked upon her, taking her in from head to toe, then, he lowered his head.* When the woman realized that he did not want anything of her, she sat down, whereupon another man from among hiscompanions stood up, saying, *"Oh Messenger of God, if it be that you are in no need of her, then, marry her to me."* He inquired, *"Have you any possession?"* and he responded, *"No, by God, Oh Messenger of God. "* He responded, *"Then go to your family and see if you can find anything there."* **S**o, he went and then returned, saying, *"By God, Oh Messenger of God, I was unable to find a single thing."* He advised him, *"Find something, even if it is no more than an iron ring."* The man then departed and returned, whereupon he said, *"No, Oh Messenger of God ; I was unable to find an iron ring, however,* I do have this, my garment." Sahl said, *"He has no cloak."* Then the man said, *"She shall have half of it." At this, the Messenger of God remarked, "What is this that you propose to do with your one garment? If you wear it, no part of it will be upon her, and, if she wears it, no part of it will be upon you."* The man then sat down until, when he had been sitting there for quite some time, he arose. Then he saw the Messenger of God turn, and he ordered that the man be summoned. When he arrived, He said, *"How much of the Qur'an do you know?"* He said, *"I know such-and-such a surah, and such-and-such a surah, and such-and-such a surah*. He counted them and inquired, *"Do you know them by heart?"* He responded, *"Yes,"* and the Prophet said, *"Go, for I have married you to her on the basis of the amount of Qur'an that you know."* [390]

• Here we can see the simplicity of marriage and the forging of a lawful bond between a man and a woman. The Prophet made a woman's dowry a mere iron ring, or, the learning of a surah from the Qur'an. It also shows how society can assist men and women to form families by an approved route which ensures that the lawful rights and responsibilities towards wives and children are upheld.

[390] Bukhari, Sahih (The Book of The Excellence of Quran (Kitab Fada'il Al-Quran), chapter on 'Reciting Quran from memory'), vol. 6, p. 192, no (5082). Malik, Muwatta' (Kitab An-Nikah, chapter on 'Bridal gift [mahr] and love'), vol. 2, p. 526, it includes, "I give you her in marriage", and Muslim, Sahih (Kitab An-Nikah, chapter on "Bridal Gift, it can be offered as teaching Quran or giving the bride an iron ring'), vol. 2, p. 1041, no (1425).

Simplicity in Welcoming and Honoring Guests:

1- By way of Salman we hear, *"The Messenger of God commanded us not to, for the sake of guests, do things which we would not ordinarily do, telling us that we should set before them such items as were already in our possession."* [391]

2- By way of Anis, who said, *"We were with Umar when he said, 'We have been forbidden to engage in affectations.'"* [392]

• Engaging in affectation is exhausting, and it causes the host to feel that the very paradigm set up for hosting others is, in and of itself, a difficult endeavor and hard to accomplish properly. That, in turn, causes him to run away, thereafter, from the responsibility to fulfill his duties. For that reason, the Prophet laid down guidelines which require that one keep things simple as regards honoring guests. That Hedid in order to regulate that right and to preserve the human relationships. Thus did he limit hospitality and honoring one's guest to one day and one night. The guest has the right to stay for up to three days, after which it is unlawful for him to remain. That, in order that he not bring upon his host any kind of embarrassment. Concerning that, Abu Surayj Al Kaabi tells us that the Messenger of God said, "Whoever among you believes in God and the Final Day, let him honor his guest. He is to be honored for one day and one night. Hosting a house-guest is a matter which is obligatory for three days. Whatever is beyond that is considered charity, and it is not lawful for a guest to remain with his host until such time as his host expels him." [393]

• These sorts of manners are what allowed hosting guests to play a major social role in Islam, allowing the spirit of cooperation, mutual assistance, and love to flourish among its adherents.

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[391] Al-Baihaqi, Shu'ab Al-Iman (Book 68, chapter on 'Honoring guests'), vol. 12, p. 129, no (9159).

[392] Bukhari, Sahih (Kitab Al-'Itisam Bi Al-Kitab Wa Al-Sunnah, chapter on "Undesirable to ask excessively, unwanted interference in others' matters'), vol. 9, p. 96, no (7379).

[393] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Honoring and serving guests'), vol. 8, p. 32, no (6204).

The Value of Unity:

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren.
(AL IMRAN: 103)

And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.
(AL-NAHL: 92)

And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).
(AL-AN'AM: 153)

And fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere.
(AL-ANFAL: 46)

The Concept of Unity:

• Unity, as a moral value, implies assimilation to the group. It is expressed whenever we perform or participate in some activity as partners in the endeavor, all at one time, or, to achieve a common goal, the benefits of which will be distributed among most of us. Unity cannot achieve stabilization within a group unless each individual accepts and treats participation therein with respect, regardless of how small a single contribution might be.

• The Noble Qur'an introduced the idea of a brotherhood based in faith. God Most High said, *" The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy."* [394] He warned the faithful against factionalization and falling into argumentation when He said, *"fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere."* [395]

1- By way of Al Nu'aman Ibn Basheer, who said, *"The Messenger of God said, 'The parable of the faithful, as regards their love one of another and the mercy which they bestow upon each other and the mutual affection among them is that of a single body; if one part of it suffers all of the body's other components seek to obtain help right along with the injured portion thereof, by means of restlessness and fever."* [396]

• Here is an example of the Prophet striking a parable about the unification and interconnectedness of the faithful, assisting the faithful in attaining active comprehension of what interdependence among members of a society implies. The striking of parables is an effective educational tool, particularly in cases where the parable is, due to its sensory nature, widely understood by all who hear it.

2- By way of Abu Musa Al Ashaary, who tells us that the Prophet said, *"The faithful, one to another, are as a single structure, each part of which supports various components thereof,"* *whereupon Heinterlaced his*

[394] Surah Al-Hujurat: 10.

[395] Surah Al-Anfal: 46.

[396] Muslim, Sahih (Kitab Al-Birr Wa Al-Silah, chapter on 'The traits of mercy, kindness and solidarity among the believers'), vol. 4, p. 1999, no (2586).

fingers. [397]

• Similarly, it shows the Messenger of God's exemplification of his message regarding the unity of the community of believers by means of hand gestures, bringing forth strong characters who feel connected both to their own souls and the larger community.

3- By way of Ibn Abbas, who said, *"The Messenger of God remarked, 'The hand of God is with the group.'"* [398]

• This is an elegant metaphor depicting the bestowal of God's u blessings and kindness upon coherent, well-integrated communities.

The Role Worship Plays in Establishing Unification as a Value:

The gathering together of Muslims in performing acts of worship and duties constitutes continuous character discipline both at the individual and societal level, fostering both individuals and communities in expressing the moral value known as unity. Indeed, prayers are as a drill in how to work together with one purpose in a communal fashion, with both unity and integration. Each participant carries out his particular duties therein; they gather together in deference to the prayer leader, who is entrusted to perform the prayer, using his own mind to choose which surahs to utter, on behalf of the united group which prays behind him.

• The congregational prayer, which is held each Friday around noon, offers a weekly opportunity to gain practice at how to engage in debate, teaching, and researching possible solutions to ailments which afflict Muslims and the mistakes they make as a result of acting contrary to the methodology of spiritual discipline set down by Islam. God u says, *" O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of*

[397] Bukhari, Sahih (Kitab Al-Adab, chapter on 'Cooperation and solidarity among the believers'), vol. 8, p. 12, no (6095).

[398] At-Tirmidhi, Sunan (Kitab Al-Fitan, chapter on 'The command to observe congregational prayer'), vol. 4, p. 466, no (2166), he declared it strange, reported only by Ibn 'Abbas according to this chain of narrators.

Allah, and leave off business (and traffic): That is best for you if ye but knew! And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper." [399] This sort of practice and drilling was common in the study circles established by the Prophet, during which attention was paid to imparting spiritual discipline, narratives stressing the importance of reconciliation and repentance. It was pretty well guaranteed that morals and manners would be addressed therein, right along with fruitful analyses of character-development scenarios.

• A lesson in unity and sticking together presents itself five times daily insofar as the Prophet preferred that the five daily prayers be offered as group prayers rather than as individual undertakings. In these meetings given rise to by prayer people are afforded the opportunity to respond to one another and show respect for others as distinct persons, getting to know how they are and what they are in need of, patiently attempting to relieve neediness or, at the very least, to lessen its impact by assisting them in whatever manner is possible. By way of Abdullah Ibn Umar, from whom we hear that the Messenger of God said, *"Prayer offered in communion with a group is twenty seven degrees preferable to prayer offered individually."* [400]

• Among the things which take place during prayer that tend to serve as practices in observing unification as a value are the following:

• In prayer, those who participate therein simultaneously vocalize the word "amen," (which means, "let it so be.") uttering the word out loud, in but a single breath, following the recitation of Surat Al Fatiha.

• The unification of the prayer-group into straight, neatly-organized lines

• Those who are praying are united in facing but a single direction

• Teaching organized behavior as well as respect for appointments

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[399] Surah Al-Jumu'ah: 9-10.

[400] Bukhari, Sahih (Kitab Al-Adhan, chapter on 'The Virtue of observing Congregational prayer'), vol. 1, p. 131, no (648).

• Performing a single task under the direction of a single person at a specific time, that person being the prayer-leader

• Obtaining feelings of tranquility and serenity, which, naturally, which leave their marks upon the person's soul, rendering ever dearer to them love, peace, and forgiveness. In the prayers which are recited silently nothing breaks that serene silence other than the prayer-leader's refrain of "God is Great."

• The sacred law constantly links the exterior aspects and interior elements of acts of worship, the positive results of which are reflected in social behavior. Among the proofs of this is that God made righteous prayer an orchard, the fruit of which is the behavior of the worshipper; prayer prevents them from falling into vulgarity, hateful behavior, and oppressiveness, as is evidenced by " Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do."[401]

• An accepted pilgrimage, which washes away the sins of the pilgrim, is one in which sexual behavior, engaging in vices, and engaging in argumentation are all avoided. God tells us, "For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise." [402]

• Fasting is both an act of spiritual discipline and one of refinement. God has enjoined it upon the faithful in order that piety and righteousness -- involving both the physical and verbal aspects of each-- may be put to the test. It is, perhaps, for that reason that the Messenger of God said, "Whoever is unwilling to leave false statements and such actions as they lead one towards, God is in no need of his leaving off consuming his foods and beverages." [403] By way of Abu Huraira we hear, "The Messenger of God said, 'Fasting is a protection. Therefore, if any one among you is fasting, let him engage neither in innuendo

[401] Surah Al-'Ankabut: 45.

[402] Surah Al-Baqarah: 197.

[403] Bukhari, Sahih (Kitab Al-Sawm, chapter on 'He who insists on perjury and acting upon it'), vol. 3, p. 26, no (1937).

nor act ignorantly. In the event that another attempts to provoke him, let him state, two consecutive times, "Truly, I am fasting."'" [404]

• As far as Pilgrimage goes, it drills into Muslims numerous aspects of unity, among them:

• The simplicity characteristic of the garments, which are characterized by simplicity and identity of appearance.

• The chant recited by both pilgrims attending the annual Hajj as well as those performing the lesser pilgrimage, a rough translation of the meaning of its opening words into English yields, "At your service, most honorable God ; at your service" is recited by each type of pilgrim when they first enter into the state of Ihram as well as throughout the time they are performing the rites of Pilgrimage.

• The Pilgrimage, both greater (Hajj) and lesser (Umrah), are massive gatherings comprised of individuals hailing from many different nations and characterized by numerous ethnicities and phenotypes.

The Manner in which the Prophet Set Down the Best Example of how to Maintain Solidarity And Unity through Communal Efforts:

1- By way of Al Barra', who said, *"The Prophet transported soil on the Day of the (Battle of the) Ditch until, when his abdomen was so thoroughly covered in dirt one might say he was submerged there-in, Hestated:* Were it not for the Grace of God, never would we have been guided; Never would we have given Alms nor would we even have offered prayers, Yet, tranquility and serenity have been sent down upon us Giving constancy to our stand in whatever we face Truly, they, first, did transgress against us If it be that they wish to cause doubts, indeed, we refuse that Then, Heraised it up by means of his voice, repeating, *'We refuse; we refuse.'"* [405]

[404] Bukhari, Sahih (Kitab Al-Sawm, chapter on 'The virtue of fasting'), vol. 3, p. 24, no (1928).

[405] Bukhari, Sahih (Kitab Al-Maghazi, chapter on 'The battle of 'Al-Khadaq'), vol. 5, p. 109, no (4154).

• Unity comes into being when there is a common goal, hope, or vision which the community, as a whole, strives to achieve. It entails practicing the value known as unification and cooperative carrying out of duties in such a way that the group acts as but a single hand. It was exemplified by his seriousness of purpose as he assisted in undertaking work. He used practical participation in actual chores as an effective means of instilling character discipline. Exertion in performing difficult tasks leaves a mark engraved upon the minds of humanity which serves as an indelible practical example not easily forgotten by those possessed of high manners and morals.

• Joint effort (a manifestation of unity) renders difficult work manageable, making the carrying out of such work not merely possible, but enjoyable. The idea ditch-digging as a military strategy was a new idea which had not previously been known to the Arabs. When Quraysh approached and saw that a massive ditch had been dug around Medina they were taken aback. Upon seeing it, they were certain that resolute, patient people had brought that huge ditch into existence and that, no doubt, such people would receive aid and come out victorious.

2- By way of Anis, who said, *"The Muhajirun (Immigrants) and the Ansar (Muslims indigenous to Medina) started to dig a ditch around Medina,* transporting the dirt upon their backs, saying, *'We are those who have pledged allegiance to Muhammadand accepted Islam, having left everything behind.'* The Prophet responded to that by saying, *'Oh God Most High, there is nothing which is of value other than that which is of value in the Afterlife; therefore, bless both the Muhajirun and the Ansar.'"* [406]

3- By way of Jabir, who said, *"We were, on the Day of the Ditch, digging when we hit solid earth, whereupon a group went to the Prophet and said, 'We have hit immovable earth within the ditch digging parameters.'* Then, Hesaid, *'I am going down.'* He arose, a stone tied upon his abdomen. We had gone three days not so much as tasting a single bite of food. Then, the Prophet took hold of a tool and struck the ground, whereupon it transformed into flowing sand, upon which I said, *'Oh Messenger of God, allow me to go to my house.'* I then said to my wife, *'I saw something in the Prophet which seems unbearable, so, do you have anything?'* She said, *'I have some grains and a she-goat.'* It was then that I slaughtered the she-goat and she set to work at grinding the grain,

[406] Bukhari, Sahih (Kitab Al-Jihad, chapter on 'Trench'), vol. 4, p. 25, no (2827).

then, when the meat was placed within the pot, at that point I went to the Prophet, while the dough was being formed into loaves and the meat was nearly cooked, and said, *'A bit of food have I, so, please get up, oh Messenger of God, as well as one or two other men.'* He asked, *'How much is there?'* and I told him, whereupon he said, *'It is plentiful and good.'* Hethen said, *'Instruct her to remove neither the pot nor the bread from the stove until I arrive,'* then saying, *'Get up, the lot of you,'* whereupon the Ansar and the Muharijun arose. When he came to his wife the man said, *'Woe to you; the Prophet is en-route along with the Muhajirun, the Ansar, and all who are with them.'* She responded, *'Did he question you?'* to which I responded, *'Of course.'* He said, *'Come on in and press not one upon another,' and He proceeded to distribute the bread, placing meat upon each portion, covering the pot as it sat upon the stone stove each time he took a serving out of it. He would go near his companions and then withdraw, and he did not cease to break the bread nor to spoon out the meat until they were satiated. Even then, there were left-overs, and Hesaid to my wife, 'Eat this, then, distribute it among the people; truly, the people have been seized by hunger.'"* [407]

• This story is demonstrative of the elevated nature of unity and integration within the larger society. It illustrates the unity which can follow the performance of a single deed performed at a specific time in order to achieve a common goal. Unity is the corner-stone of the feeling that one belongs, and it increases the wealth and blessings of the group. Acting with unity of purpose produces excellence and happiness and causes us to feel that we are one family. The Prophet in his role as an inculcator of character discipline, did not content himself with mere verbal instructions and the promulgation of commands. Rather, he was in the habit of actively inserting individuals in field-work, sharing with them its duties, which caused them to feel that they were like unto him s.

He was concerned about what concerned them, which propelled them into exerting effort earnestly and in such a manner as it was clear that they were intent upon achieving their goals. This type of instruction in character discipline is of the sort which naturally gives rise to an elevated opinion of the instructor among his students,bringing out of them excellence as they strive to please him and earn his affection. Indeed, the Messenger of God participated in the manual labor

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[407] Bukhari, Sahih (Kitab Al-Maghazi, chapter on 'The battle of Khandaq, Al-Ahzab'), vol. 5, p. 108, no (4151).

undertaken to construct the mosque in order to give rise among the Muslims to the desire to take part in the work. Thus did both the Muhajirun and the Ansar take part in its construction, competing there-in. One of the Muslims remarked, regarding that, *"Were we to sit still as the Prophet labored that would have been, on our part, misguided conduct."*[408]

• Practical participation and being in a state of unity with the larger group spreads the spirit of affection and brotherhood even as it contributes to the establishment of strong human bonds between the educator and those to whom he is imparting character discipline.

Unity means Assisting Others by means of Giving:

1- By way of Jurayr Ibn Abdullah, who said, *"It was fore-noon and we were gathered around the Messenger of God when he was approached by a crowd of sword-wielding, bare-footed, scarcely-clothed in rough garments patched together out of wool, most -if not all- of whom hailed from MuDar.* We observed the Messenger of God's facial expression transform into one of anger at the sight of them in such destitution. He went in and re-emerged, having ordered Bilal to make the call to prayer, whereupon he arose, prayed, and gave us a sermon, saying, *"O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you."* And recited also the verses of Surat Al Hashar: *"Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow." He exhorted us, saying a man may offer alms out of his dinars, dirhams, clothing, wheat-stores, and date-stores; he kept on mentioning items until he arrived at, 'Even if what he can give away in charity is no more than half a date.'"*

He said, *"Then, a man from among the Ansar arrived with a bundle so large that his hand was nearly unable to contain it, rather, with a bundle so large that his hands, indeed, did fail him."* He continued, *"Then, the people followed his example until such time as two large stacks of food and clothing had accumulated, whereupon I saw that the Messenger of God 'sface was*

[408] Ibn Hisham, Al-Sirah Al-Nabawyah, vol. 1, p. 496, ed.2nd verified, (Mostafa Al-Saqqa, Ibrahim Al-Ibiari, Abd Al-Hafiz Shalaby), (Mostafa Al-Halabi press, 1955).

glowing with happiness. Then, the Messenger of God stated, *'Whoever establishes, in Islam, a good tradition and manner of accomplishing things shall be rewarded not only for his personal efforts and the establishment of a gracious tradition, but for the rewards due unto all who follow the tradition which he established ever afterwards, none of which will reduce the rewards given to those who come later in the least bit. Likewise, whoever establishes, in Islam, an evil tradition shall be liable for the punishment due to him for having set up an evil tradition as well as the punishments accumulated by those who follow his evil tradition thereafter, none of which shall diminish their punishments in the least.'"* [409]

2- By way of Abu Said, who tells us that a man entered the mosque on a Friday as the Messenger of God was delivering the Friday sermon, whereupon he said, *"Perform two units of prayer."* Then, on the following Friday, the Prophet was delivering his sermon, whereupon he said, "Perform two units of prayer." Then came the third consecutive Friday and Hesaid, *"Perform two units of prayer,"* following that up by addressing the congregation, saying, *"Give charity."* So, they offered charity, and he gave the man two garments. Then Hesaid, *"Give charity,"* and he threw down one of his two garments. Then, the Messenger of God said, "Did you not look upon him such that you noticed he had entered the mosque in a state of disrepair? I had hoped that you would be clever, figuring out he was in need, and bestow charity upon him. But, you did not, so I said, *"Give charity."* It was then that you gave charity, and I gave him two garments; then I said, *'Give charity' and he threw down one of his two garments. Take your garment*. [410]

Gathering Together for Meals as Practice at Unification:

1- By way of Wahshy Ibn Harb we hear that the companions of the Prophet said, *"Oh Messenger of God. We eat, yet our hunger is not satiated."* He replied, *"Might it be, perhaps, that you are splintering into different groups?"* They said, *"Yes."* So, he said, *"Then, gather together at*

[409] Muslim, Sahih, (Kitab Az-Zakat, chapter on 'Exhorting to pay charity even a little as half of a date, a kind word which comes as barrier from Hellfir'), vol. 2, p. 705, no (1017).

[410] An-Nasa'i, Al-Sunan Al-Kubra, vol. 2, p. 34, no (2316).

mealtimes and pronounce God's name over it; He will bless it." [411]

2- By way of Jaber we hear that the Prophet said, *"The food which is most beloved in the sight of God is that which has many hands passing over it."* [412]

3- By way of Abu Huraira, who said, *"By God, other than whom there is no divine being, I was in severe hunger, strapping rocks across my abdomen, so great was my hunger. Indeed, I was sitting along the path they traversed when they set out and Abu Bakr passed by me, whereupon I questioned him regarding a verse from the Book of God.*

I did not ask him except in the hopes that he would feed me, but he passed me by without doing so. Then, Umar passed by me and I asked him about a verse from the Book of God for no other reason than in order that, perchance, he would feed me, but he did not do so. Then, Abu Al Qasampassed by me, smiling upon catching sight of me, and he recognized what was going on inside of me and upon my face. He then said, *"Oh, Abu Al Hirr," to which I responded, "At your service, Oh Messenger of God,"* and he said, *"Come on." He then went along the path, I following behind him. He went inside and asked if I might come inside, permission for which was granted. He then went in and found some yogurt in a vessel.* Then, he said, *"Where did this yogurt come from?" The response was, "Such and such a person presented it."* He said, *"Abu Hirr,"* to which I responded, *"At your service, Oh Messenger of God,"* to which he responded, *"Go to the People of the Wool and invite them on my behalf."* He continued, *"The People of the Wool are Islam's guests, having neither family, money, nor anybody to make recourse to."* Whenever charity was bestowed upon himhe would send it, having taken nothing whatsoever of it, to them.

Whenever a gift was bestowed upon him he would send for or to them, either taking part of it for himself or gathering with them to partake of it. This bothered me, so I said, *"And what will this yogurt do for the People of the Wool? I, myself, am more deserving of a portion there-of;* a drink, with which to reconstitute my strength. However, when he

[411] Abu Dawud, Sunan (Kitab Al-'At'imah, chapter on 'Gathering for food'), vol. 4, p. 285, no (3758).

[412] Al-Tabarani, Al-Mu'jam Al-Awsat, (chapter on 'He whose name is Mohammed'), vol. 8, p. 156, no (7313). Al-Haithami, Majma' Al-Zawa'id (chapter on 'Gathering for food"), vol. 5, p. 21, he said, it is recorded by Abu Ya'la, Al-Tabaran in Al-Awsat, it includes Adb Al-Mjid Abu Rwad in the chain of narrators and he is trustworthy, but the text is weak.

came, he ordered me and I myself did serve them, thinking that I would not get any portion of that yogurt, and there was nothing for it but to obey God and His Messenger. Thus did I go and invite them, and they accepted the invitation and, upon arriving, asked permission to enter. They were allowed so to do, each one of them finding his place within the house in which to sit. He said, *"OH Abu Hirr," and I responded, "at your service, oh Messenger of God," to which he said, "Take this and distribute it among them."* He continued, *"So, I took the vessel and gave a man a chance to drink out of it, which he did, passing it on by giving the vessel back to me, whereupon I would serve a man, who would drink, passing the vessel back to me, then, another would drink and pass it back to me. This went on until I came to the Prophet s, the rest of the group having already been served. He took the vessel and placed it in his hand, then, he glanced at me and smiled, then saying, 'Abu Hirr,' to which I responded, 'at your service, oh Messenger of God,' and he said, 'It's just you and me who are left now, right?'* I responded, *'You speak truth, Oh Messenger of God.'* Then he said, *'Sit and drink.'* So, I sat down and drank, and he again said, *'Drink.'* This he said over and over, ceasing not to say it until I said, *'No, by He who has sent you with the truth; I am unable to ingest anything else.' He then said, 'Then, give it to me,' and I gave the vessel to him, at which point he praised God and pronounced His name upon it, then, he drank what was left of it.'"* [413]

• Therein is an example of how to instill lasting feelings of unity and solidarity among members of a group. Certainly, the Messenger of God was aware of Abu Huraira's need for food, but he was not satisfied with feeding him alone. Rather, he preferred to bring others in so that they might share with him. This demonstrates the love which the Prophet had for his companions as well as the way in which their lives were wound together. Here you see him smiling at them in order to lessen the pains through which they were going and make it easier for them to face hardship.

• Herein did the Prophet set forth the Shariah's parameters for manners, which ought to be adhered to in cooperative efforts. Detailed instructions are given as to how gathering together for food can be accomplished. Indeed, those very manners had lasting effects upon the character discipline of the group, refining the manners and morals of the Prophet's companions. It taught them not to behave gluttonously

[413] Bukhari, Sahih (Kitab Ar-Riqaq, chapter on 'How the Prophet (pbu) and his Companions lived, how they renounced such worldly pleasures'), vol. 8, p. 96, no (6529).

-following neither vain desires, lusts, nor whims- as they set about to procure things.

• Among these manners is the use of a single hand, the right hand, with food. Another part of table manners is that each person ought to eat of the food which is near him. Umar Ibn Abu Salama said, *"I was a lad in the company of the Messenger of God, my hand roaming indiscriminately around the platter, when the Messenger of God addressed me, saying, 'Oh young man, pronounce God's name upon that which you eat, use your right hand for eating, and eat the portion which is nearest to you.' Ever afterwards I did, indeed, follow those instructions at every meal.'"* [414]

• Among these manners, also, is the act of asking permission of the host to bring along anybody who was not invited to the meal. By way of Abu Mas'ud Al Ansari, who said, *"There was a certain man from among the Ansar who was known as Abu Shuaib who had a son who was a welder. That man caught sight of the Messenger of God and could tell, from his face, that he was hungry. He said to his son, 'Do not fail me; prepare food for us sufficient to five persons. Truly, I intend to invite the Prophet ; he shall be the fifth of five guests.'"* He continued, *"That he did do, then, he went to the Prophet and invited him as the fifth of five guests, and a man followed the group. When they reached the door the Prophet said, 'This person followed us; if you wish, you may grant him permission to attend; if you wish, he will go back.' He said, 'No; rather, I grant him permission, oh Messenger of God.'"* [415]

• Another of these manners having to do with food and meals is the custom of inviting the wealthy as well as the impoverished to participate in wedding feasts. By way of Abu Huraira we hear, "He used to say, *'The worst of food is that food which is served at weddings to which the wealthy are invited and from which the impoverished are excluded. And whoever does not come when he is invited, such a person has disobeyed God and His Messenger.'"* [416]

[414] Bukhari, Sahih (Kitab Al-At'imah, chapter on 'Saying Bismiallah before eating, eating with one's right hand'), vol. 7, p. 68, no (5430).

[415] Malik, Muwatta' (Kitab An-Nikah, chapter on 'Banquets'), vol. 2, p. 546, Bukhari, Sahih (Kitab An-Nikah, chapter on "Neglecting the response to an invitation is disobedience to the command of the Messenger of God (pbuh)'), vol. 7, p. 25, no (5232).

[416] Malik, Muwatta' (Kitab An-Nikah, chapter on 'Banquets'), vol. 2, p. 546, Bukhari, Sahih (Kitab An-Nikah, chapter on "Neglecting the response to an invitation is disobedience to the command of the Messenger of God (pbuh)'), vol. 7, p. 25, no (5232).

Unity Expressed as Sharing with others during times of Disaster:

1- By way of Abdullah Ibn Amru, who said, *"The Messenger of God said, 'The blood of all Muslims is equal in value. The lowliest among them is just as safe and well protected is the mightiest there-from. None has the right to invalidate a trust given by one who is less well off than the others, even if that trust be extended to a person who follows another religion; trusts are not to be broken. They are a united front against those who oppose them.*

Their strong protect and share with their weak; those among them who go forth share with those who stay behind. No believer shall be killed in recompense for an unbeliever, nor shall any who has a compact, so long as his compact endures.[417]

[417] Abu Dawud, Sunan (Kitab Al-Jihad, chapter on 'Military expedition to fight against people of war'), vol. 3, p. 332, no (2745).